

Thesis for the Ph.D.

Supplement:

ANNOTATED TRANSLATION OF THE BHAGAVAD GITA

by J. R. de Lingens



Note

The writer much regrets that, no appropriate type being available, Sanscrit words have not been transliterated in the accepted manner.

Also, that since quotations have been collected from various editions of the Rig Veda, sometimes one, and sometimes another notation of passages has come to be used, often in the same footnote: a matter which circumstances at the moment prevent the writer from rectifying.

INTRODUCTION

The volume now submitted was compiled in 1938, in the colony of Mauritius, and at the request of a group of people who were kept in view when preface and notes were written.

No essential alterations have been found necessary during the last three years of more detailed study, except the omission of a few, perhaps too lyrical, sentences, and the addition of *some* quotations that seemed germane to the subject-matter.

When the writer produced his verse translation of the GITA, he was unacquainted with any European versions save those of Mrs. A. Besant, and of A. Kamenski. He had access to the Sanscrit commentaries of Ramanuja and of Shankaracharya, and to two or three commentaries in Hindi: which, however, were too tantric in character to be of much use.

It is therefore a matter of joy to the writer, that now, after perusing every available known translation, from Schlegel and Galanos to Hauer, - his own version, (bearing in mind that it is free, and not literal), does not require to be modified.

Nor has the belief, avowed in the preface, of the antiquity of the "frame-work" of the GITA, been in any way shaken.

Detailed comparison with parts of the Atharva Veda, with the early buddhist Shuklavidarshana, with the Sankhya Karika of Kapila, with the Yogasutras of Patanjali, with the Manusmriti, with the older Upanishads - in particular with the admittedly ancient Shvetashvatara - has left an abiding impression that the GITA is older than these. If the dates of these works could be fixed, then we might safely assign a still more remote date to the main body of the Bhagavad Gita.

When the "Problem of the GITA" is discussed, it is usually in its two aspects: that of Antiquity, and that of Unity, that is to say, of the cohesion of its philosophy.

It will readily be admitted that the majority of Indian sacred books are, each in itself, a syncretism in which the disparate elements, the mutually exclusive statements, are recorded and preserved with equal complacency. Thus it has become an easy road to self-approbation among Western - in particular among German - scholars, to look for discrepancy rather than unity, even in the GITA: as though, forsooth, the Bhagavad Gita and the Bhagavata Purana were on the same

intellectual level !

Two such scholars are R. Otto and R. Garbe. Otto, in his Urgestalt der Bhagavadgita, tries to separate the original nucleus from adventitious after-growths on the assumption that is entirely inadmissible that any unified philosophic system could ever have conceived of the Supreme Being as possessing both Personal and Super-Personal Modes of Realisation: in other words, admitting either a SAGUNA or a NIRGUNA BRAHMA, but never both.

And yet no compromise with logic, no juggling with words, is needed to bring into evidence the unity in the GITA's conception of Ultimate Reality. We need but enlarge our all-too anthropomorphic ideas of the INEFFABLE, to understand that THAT INEFFABLE, while containing or assuming Personal Aspects, must and does ineffably transcend these.

Garbe, who approaches the Gita from a different angle, seeks to dismember it in his own individual manner, considering himself well-equipped for having read the book in question seventimes. (Devout Hindus often make it not their boast but their duty to read the entire Gita every day of their lives). And Garbe finds discrepancies that can exist only in his own mind. He actually uses the word "abominable" (Germ. 'greulich') for the fact that in ch. X, and within the space of four stanzas, the word कर्म is used twice; not *considering* the elementary truth that measured or rhythmic time differs toto coelo from Time Absolute. And the GITA declares that both of these belong to GOD.

That there must be apparent paradoxes in a book of the concentration and the scope of the GITA, is almost axiomatic; but a little meditation on a higher mental level, and , on a lower, a little effort to read words such as ह्याग, श्रम, अस्रम, मत्, असत् as the older Upanishads justify the reading - and not in one restricted sense alone - will smooth out many a difficulty.

It is encouraging to find so great an authority as the French scholar Lamotte, maintaining the intellectual integrity of the Gita. In his Introduction to " Notes sur la Bhagavad Gita " he is never tired of repeating how great a work of coherent thinking it is in the form in which it now lies before us.

Among the Germans too, the last - or at least, the latest-word , seems to have been said by Hauer. In his " Indo-arische Metaphysik ", published in 1934, he analyses the GITA in the most masterly manner, vindicating the oneness of this great gospel in a way that does not

appear to leave scope for any counter argument.

His study brings out the meaning of the spiritual life lived out sacramentally on the physical plane:- a life in which the most intensive action does not mar the deepest inward repose, and where quietness of the spirit in GOD clarifies and energises to the Nth degree any action that is coincident with Duty.

Unfortunately this truly great and clear thinker has a national axe to grind, for with constant emphasis of the "Indo-Germanic" character of the GITA, the "Germanic" at times comes to the front. When this flaw is overlooked, it may well be considered that this study is the best Western contribution ever made, to the deeper understanding of the Bhagavad Gita.

What English and American versions there are, seem to confine themselves to a merely verbal interpretation, and might often be said, in the words of the proverb, to overlook the forest for the forest trees.

The old Indian exegetic rivals, Ramanuja and Shankaracharya, may see philosophic unity in the GITA, but only by each reading into it his own (and rather one-sided-) system of thought.

Among the more recent Indian exponents, the most scholarly perhaps, is K.T.Teelang, (often spelt Telang). Rather unfortunately, however, he is so ardent an antagonist of

Dr. Lorinser, that he gives way to a measure of bias and exaggeration that overshadows his powers of judgment.

One scholar, whose translation mirrors the concept of integral Unity in the GITA, appears to have met with quite undeserved neglect. It is Galanos, whose truly admirable Greek version: *Θεοπρόβιον Μήλος* . was printed at Athens as far back as 1848, now all-but a century ago.

Perhaps the time has come for a return swing of the pendulum in the general attitude of scholarship towards the GITA. It is to be hoped that the work still to be done will have for its object to vindicate, rather than to disrupt one of the most marvellous books in the whole range of human letters.

Dunbar,
16th April,
1946.

The Bhagavad Gita

or

The Lord's Song

Translated from the Sanscrit line by line
in the Metre of the Original

PRIVATELY PRINTED

ANNOTATED EDITION

BY JOHN DE LINGEN

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PREFACE

An ancient Indian legend tells, how one day, two Queens, Rukhmini and Satyabhama, argued about the value of the Lord's Song.

In the end, a balance was fetched ; and Rukhmini laid her small book of inscribed palm-leaves in one of the scales.

Satyabhama placed every precious thing that she possessed in the other ; but the GITA weighed more. Then she summoned the aid of her magic, and borrowed all the jewels, that realms of kings, and hidden mines, and ocean depths, contained ; but with no result.

Thereupon the Queen enlarged the scales, until they held all the universe of worlds and stars — even the Heaven of the blessed Shining Ones themselves.

And she confessed herself defeated. For the Lord's Song out-weighed them all.

The date of composition of the GITA is unknown. It cannot be more recent than the 2nd century, B. C., for we find reference to it in the Grammar of Panini, and quotations from it are carved on 5th century monuments.

In the 6th or 7th century, B. C., two great systems of thought arose in India. One, the Sankhya, _____, was based on the assumption of Eternal Duality in the Universe ; and is called 'atheistic', because — while teaching the evolution of innumerable emergent Souls — it did not relate their presence to the existence of any Over-Soul, or GOD.

The other, the Buddhism of Gautama, started from the loftiest Monism, and preached a religion of joy and of growth in Union with GOD ; but was so far misunderstood by later generations, that to-day, — when it is one of the great world religions — it may indeed show a lofty strain of whole-hearted compassion ; but its philosophy is agnosticism, and its ethic, almost unqualified negation.

The GITA devotes much attention to the Sankhya ; and many passages seek to prove to its adherents _____, that consistency with his own ideals must lead him to GOD. But to the Buddhist, this same GITA says nothing. For it, Buddhism, as we conceive of it, did not exist. A reasonable conclusion

+ subsequently elaborated by Kapila.

is that the *GITA* was itself written from the standpoint of early Buddhism : to wit, the Proto-Buddhism of the older Upanishads, as preached by Gautama, and not as it came to be taught in its de-spiritualised form, some centuries after his death. And this Proto-Buddhism, we learn from modern scholars, was a glad, heroic thing : the very doctrine of the Lord's Song. A doctrine in which GOD was All, and in All ; in which Nirvana meant — not annihilation, but infinite Bliss, in the Infinite Luminance : a sharing of the infinite Activity of a GOD of Love.

A study of the vocabulary confirms this argument. In only two cases does the *GITA* use the common verb " to become ", in the 2nd-century Buddhist fashion. And other indications concur to prove that the 2nd Century may be held the latest presumable date for the present recension of the *GITA*.

When we say " recension " we do so deliberately : for parts of the Lord's Song are older than the rest. Evidences of extreme antiquity of tradition will be pointed out in the notes. They are, briefly :— 1) The Matriarchal structure of the society to which the heroes belong. 2) Reference to three Vedas only. 3) Four last. no Ont-castio. 4) To four Manus, rather than to a greater number. 5) The fact that religious Teachers bear Kshattriya, and not Brahman names. 6) The fascinating passage in Ch. VIII, which can be understood only on the assumption that the tradition of the Arctic home of the Aryan race, was still a living memory.

It is marvellous that with this variety of stratification, the Unity of the *GITA* should be so perfect. It is no less wonderful, that ancient as it is, and touching as it does on a great range of subjects, there is in ~~little~~ discoverable error — be it cosmological or other. It is one of the marvels of literature, that the manuscript readings of an ancient text should show all but absolute uniformity ; for in the entire Poem of 700 stanzas, there are fewer variants of either words or spelling, than in one average page of Homer or Virgil.

How comes it that such a book, — written in the world's noblest language, and more than two thousand years ago — should be so little known among mankind ?

One reason is because the Ethics of the *GITA* are even to this day in advance of the standards of the civilised world, and its Ideals can be understood only by the few. And is it at all possible to translate such a Book verbatim ? — The answer must be in the negative. For anyone who should suggest that he had found exact equivalents in a modern, western language, for words such as

Prakṛiti, Sattva, and others, would thereby testify to his own lack of all the subtler perceptions that his task requires. And even were translation possible : it would not be enough : the translator must be an interpreter as well. But assuming that he tries to interpret : can he be sure that his idea of the meaning is correct ? — Here the answer can only be a qualified one.

Aurobindo Ghose.

... declares that " we can never be quite sure of understanding an ancient book of this kind precisely in the sense and spirit that it bore to its contemporaries . . . All that we can do . . . is to seek in the GITA for the actual living truths which it contains, for the spiritual needs of our present-day humanity " . (" Essays on the GITA " , p. 4 .)

N.B. !
(see end
of preface)

The aim of this new version is to be as ^{near the meaning} as possible, but where ^X sacrifice has to be made, to sacrifice the word to the meaning, and not the meaning to the word. Where an interpretation has escaped us in the body of the page, we have tried to give it in the margin.

There is but one conscious and regular omission. Where allocutions and apostrophes are interwoven with the text, they are seldom indicated. Such terms as : " Mighty-armed ", " Best of the Body-bearers ", " Joy of the Kurus ", etc., have been left out. For, to have transcribed them would have broken the flow of the English, and to have translated them would have interrupted the thought, besides costing more syllables than any stanza could spare. Arjuna's matriarchal titles are either uniformly rendered, by " Son of Pritha ", or omitted. Shri ~~Kṛishna~~ Krishna's multiform appellatives have usually been simplified to " Lord ".

We are sometimes asked whether a metrical translation can be as precise as a prose version. The answer is that anyone who knows his craft can say precisely what he pleases in verse. Lack of accuracy will not be due to the metrical form. On the other hand, no prose version can possibly do justice

X In this spirit it is surely permissible — especially where so many " literal " translations exist — to take more liberty than if we were the first in the field, and — e.g. to render प्रोक्तं वदामि
by " I bear them on, on mighty wings ! "

to a poem. And it must be remembered that the Lord's Song is a melody, and that it speaks by its rhythm and by its silences as much as by its words. So magical are its sounds, that the American ~~writer~~, W. Q. Judge, says that sensitively endowed people, ignorant of Sanscrit, would at times know the meaning of verses from the living music of their cadence when recited. We have sought to hear the pulse-beat of every single stanza of the GITA in our hearts, and then to echo the rhythm in English words.

And with GITA Sanscrit this is not altogether impossible ; although the large sonorousness of the open A-sound cannot be reproduced. There is also another difference : though not a great one. The Shloka metre is so resonant with internal rhyme and half-rhyme, that no end-rhyme is called for. To give anything like the same effect in English, complete rhyme-structure is needed ; and not of couplets merely, but of the equivalent quatrains. Thus :

Dharma / kshetre / kuru / kshetre / sama / veta / yuyut / savah / 1
Mama / kah Pan / dasas / chaiva / kima / kurva / ta San / jaya ? / 11

On Kurukshetra's holy field,
My people, and the Pandu men,
Stood, battle-eager, under shield.
— Pray, Sanjaya, how fared they then ?

The same principle is observed with the ^{ukendra raja} longer shlokas, except that in the continuous passages, single rhyme-syllables are allowed to take the place of double ones.

Na ja / yate / mriya / te va / kada chin /
Na yam / bhutva / bhavi / ta va / na bhuyah / 1
Ajo / nityah / shashva / to 'yam / purano /
Na han / yate / hanya / mane / sharire / 11

Not born is Soul nor dieth Soul by stages
Nor — having been — can Being perish, ever ;
Unborn, Eternal, of eternal ages,
The body, thou mayst slay ; its Tenant, never !

Ch. II, v. 20.

It is interesting to note in this connection, that Upanishadic Sanscrit takes about the number of syllables for any given statement, that the English language takes — a fact which simplifies metrical translation. It is not the case with translation into French.

Nor is it the case with translation from Vedic Sanscrit, a most concentrated language. If no less a man than the famous Sir William Jones took thirty-eight English words to translate the eleven Sanscrit words of the Gayatri Mantram, we are confident that in our dealing with the Vedic hymns quoted in our comments, our paraphrases will be held an adequate approach to exactness.

Variety of interpretation is shown in the marginal notes, in questions of philosophy as well as of language. And where the translator has borrowed from any commentator, the debt is acknowledged. Yet the Reader must not expect polemical arguments as to why one reading has been preferred to another. Nor, on the other hand, will he find any allusion, directed against other systems of thought, or Paths in quest of the Light. Polemics in the margin of a Book that breathes such universal love and charity as the GITA, would be altogether unbecoming.

* * *

Two great works came into our hands when this volume was in the Press. One was Aurobindo Ghose's deeply subtle analysis — "Essays on the Gita". We were too late to profit by it elsewhere; but our publisher, with his own unrivalled kindness, allowed us to break into type that was already set, so as to include the quotation on page 60, and to alter verse 50 of ch. II, in the printed book. The sanction of a great scholar for so happy a phrase as "Yoga is skill in action", is no small matter.

The other was the monumental Commentary in Hindi by L. G. Tilak, which enabled us to correct our rendering of verse 3 in ch. VI. Had these great books reached us earlier, we might have been tempted to quote from them on nearly every page of notes; as it is, we regard it as a cause for deep gratitude to Providence, that in presence of such challenging works, not another stanza of the translation, needs to be altered.

L. G. Tilak brings his extensive erudition to bear on the age of the GITA; its relation to Proto-Buddhism, and the existence of an abridged version in Java, centuries before our era. He shows the Mahabharata, of which the GITA forms a part, to be more venerable than most people realise. And he proves that the "Bhagavata" cult was disseminated in India long before 1500 B. C. He then says:— "The Root Gita, ('Mul Gita') being the fountain-head of the Bhakti cult, it is clear that its date must be put almost indefinitely farther back" ("Gita Rahasya", p. 558.)

This "Root Gita" is what we have called the "Framework of the Gita", holding that it must have antedated our present Recension by a few centuries.

Tilak is the author of "The Arctic Home of the Vedas", whereof an extract printed in a German book on Astronomy, and read by the translator when on holiday in the Northern town of Hamburg, gave him the key to the passage in chapter VIII.

Thus are the impalpable threads of faith and hope spun all round the globe, and thus does honest work bear fruit, where the doer would never have looked for it.

*
* *
*

TEXT — The various Texts of the GITA are remarkably uniform. It does not matter, which is taken. For the present work, the pocket edition of the Bhargavabhushan Press, Trilochan, Benares, has been employed.

In only two passages : Ch. VII, v. 29 janma for jara ; and Ch. VIII, v. 20 vyakta for 'vyakta : the text of J. Cockburn Thomson's London Edition has been preferred.

ACKNOWLEDGEMENT is due to the following commentators and essayists, whose well-known works on the GITA the translator has consulted :

In Hindi:—~~Mahatma Gandhi~~. Pandit Madan Mohanpathak. Pandit Radhunathprasad.


In English :— Shri Krishna Prem. Sir S. Radhakrishnan. Dewan Bahadur V. K. Ramanujacharya.

The translator also wishes to record his gratitude for ever-ready counsel, and for many a quotation, to Mr. Narsingh Dass, Editor, Port Louis — a living mine of Vedic lore.

To his Sanscrit Teacher, Sookhsagar Pandit, First Hindu Chaplain to H. M. Prisons ; and to the courtly Brahmins of Maurilius, in whose encyclopædic memories Sanscrit is still a breathing language.

And very particularly to Mr. M. Gaud, Publisher, Port Louis, for patient help and for courtesies innumerable.

Port Louis,
Mauritius,
18th August 1938.

N.B. When this translation was made, no other version was known to the writer but that of A. Besant which is often grossly misleading, and the French "translation from the Sanskrit" by  Kamenski, which is a mere plagiarism of the latter, often enhancing its errors & actually rendering हृताश्रित as "puissamment armé", the 'mightily-armed' of Besant!

The Bhagavad Gita

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CHAPTER I

THE YOGA OF ARJUNA'S PERPLEXITY

The BHAGAVAD GITA is of all the world's Sacred Books, the most concentrated. It contains : A Universal Message of Hope. A profound Philosophy. The loftiest of Ethics. It teaches the most vigorous Action, — yes, if need be, Action with sword in hand ! — and the most ineffable Peace of Soul. It has no opiate to lull the idler, or the weak who desire to leave their responsibilities to others ; but it is a very trumpet-call to the Heroic, and to Lovers of GOD and man.

Dhritarashtra speaketh

On Kurukshetra's holy field,
My people, and the Pandu men,
Stood, battle-eager, under shield.
— Pray, Sanjaya, how fared they then ?

Sanjaya speaketh

Viewing the shining armament
Of Pandu men, for war arrayed,
Duryodhana to Drona went,
And to his princely tutor said :

Master, behold, the Pandu bands,
Drawn up this day in serried might ;
And lo ! thy own disciple stands,
Ordering their forces for the fight.

And Heroes, mighty bows that draw :
Bhima's, Arjuna's, peers in war ;
Virata and Yuyudhana,
Drupada, in his royal car.

v. 1, a) “ Kurukshetra, the Field of Dharma ”, the main battlefield of the war of the Mahabharata, but understood symbolically to signify :

1) The conflict between good and evil in the individual Soul.

2) Between Duty, and other considerations in life.

3) Between civilising and disruptive forces in human society.

It is interesting to note that the whole War had for its motive, the protection of Woman's Honour. The War also stands for a disastrous crisis in the history of India, when her Golden Age came to an end, and her millennia of woes began.

At such a crisis, GOD'S Presence seems withdrawn from the world. But the GITA declares that He is particularly near, when unmanifested. The famous saying of the old Rishi, is as true as ever before. “ A day of the Dark and Iron Age, may bring a soul closer to GOD, than a thousand years in Heavens of Light.” *

v. 1, d) Dhritarashtra, an evil king, now blind, had a charioteer, Sanjaya, famous as a poet. He is made the narrator of the GITA.

* Cf. Vishnu Pur. VI 2. 10 seq.

v. 2, c) *Duryodhana*, the most reckless of *Dhritirashtra's* sons.

v. 2, c) *Drona*, a warrior and saint, who had trained *Arjuna* in chivalry and the arts.

v. 3, c) *Dhrishtadyumna*, who was subsequently to kill *Drona* in the battle.

v. 4, d) Father of Queen *Draupadi*.

v. 6, a & b) *Yudhamanyu* and *Uttamauja* : sons of a *Manu*.

v. 6, b) *Saubhadra*, son of *Saubhadra*, *Shri Krishna's* sister, and *Arjuna*.

v. 8, a) *Bhishma*, son of King *Shantanu* and Queen *Ganga*, retired to the forest and for many years lived a life of prayer and meditation until he was called to save his country, at his father's death, from enemy invasion and chaos. Even as king, he remained the saintly ascetic, while he became renowned as a heroic fighter and a most skilful general.

v. 10, a) "*Aparyaptam*", an ambiguous word, interpreted by some as "*unmeasured*"; and by others, as "*inadequate*".

v. 12, b) *Bhishma*

v. 12, c. et seq.) The use of conch-shells, (*Strombus gigas*), as horns, is not natural to a continental people. The ritual use of these shells in India and the preservation of so many specimens, as family heirlooms of almost fabulous antiquity, might be held to confirm the tradition that the Aryans were once a sea-faring stock. More than one legend tells of their plying the ocean in ships — before the emergence of land-masses in Southern Asia.

Dhristaketu, *Chekitana*,
Benares' King, the warrior tried ;
Kings *Purujit*, *Kuntibhoja*,
And *Shaibya*, in his strength and pride. 5

Yudhamanyu, the valiant, see ;
Saubhadra ; *Uttamauja*, tall ;
And sons of fair Queen *Draupadi*,
In lofty chariots, see them all ! 6

Now would I to our lords refer,
Illustrious beyond the rest ;
In our own army, honoured Sir,
Are captains, ranking with the best. 7

Thyself, and *Bhishma*, *Karna* too ;
Kripa, that many a fight hath won ;
Ashvatthama, the fair of hue ;
Vikarna, and *Saumadatta's* son. 8

Great champions for my sake are here,
Each ready to lay down his life :
With bow and battle-axe, sword and spear,
Doughty, and dexterous in strife. 9

Yet none too large, our force, I hold :
— Even with *Bhishma* on our side —
While theirs is numerous and bold,
With *Bhima* for their hero-guide. 10

Let each man then the warrior play,
— Each rank be an unyielding wall ! —
Yea, Sirs, what-e'er betide this day,
Rally round *Bhishma*, one and all ! 11

To rouse his House to dare and do,
The Kuru Patriarch glorious,
From oliphant of conch-shell, blew
A lion-like war note, thunderous. 12

From conch and drum, from kettle-drums,
From ram's-horn, trumpet, tabor, fife,
Clangour portentous roars and thrums,
Clamant with braying call to strife.

Then, standing in their battle-car
That noble, snow-white stallions drew,
Two nigh-unearthly peals of war,
Lord Krishna and Arjuna blew.

Men still do name Lord Krishna's horn ;
Arjuna's horn, men also name.
And now, a fearsome note was borne
Prom Bhima, dread in deeds and fame.

To victory, Yudhishtira blew,
— Famous Queen Pritha's famous son, —
Nakula, Sahadeva, blew
Their conchs, and men knew every one.

Benares' King, with bow of might ;
Dhrishtadyumna ; Virata, fell ;
Shikhandi, in his chariot bright,
And Satyaki, the unconquerable.

Drupada, and each doughty son
Of Draupadi — ah, keen were they ! —
His conch-shell sounded every one,
With strong Saubhadra, for the fray.

This uproar pierced to the heart
Of all the warlike Kuru men,
And made such clangorous echoes start,
That heaven and earth did ring again.

Then, scanning his foes, as 'gan to fall
The javelins, — ~~ivory-crested, lo !~~
King Pandu's son, Arjuna tall,
Uprose with his resplendent bow.

13 v. 14, d) *Arjuna* means white-skinned. Mythology has woven many legends around him : among others, that he was not a son of *Pandu*, but of *Indra* ; also that he subsequently became an Archery Instructor to the Heavenly Hosts. But note how completely free the *GITA* is from all fantastic and mythical elements.

14 v. 15, a, et seq.) Names of the conchs in order :— *Panchajanya*, *Devadatta*, *Paundra*, *Anantavijaya*, *Sughosha*, *Manipushpaka*.
15 The meanings are poetical, but unimportant. Yet they make it unlikely that the shells had been obtained by trade. They were precious ritual objects to their possessors.

v. 16, a) *Arjuna's* brother, far famed for equity and honour.

16 v. 18, & foll.) Note the Matrilial names of the heroes, fighting for civilisation. *Arjuna* is nearly always called *Son of Kunti*, or *Son of Pritha*, (his mother bore both names) He is, to be precise, called 67 8 times after his mother, and 8 times after his father, King *Pandu*. His son, *Abhimanyu*, is called *Saubhadra*, after his mother, and never named after his father. Other names might be cited ; and they are not accidental : for they only occur on the *Pandava* side. It is one proof of the great antiquity of the framework of the *GITA*, for this tradition among Aryan races, always goes back many thousand years. Where-ever found in the world, it is connected with a Golden Age of Peace, when Women were Queens and Priestesses ; and war seems to have been unknown.
17 Also *garuda* called *Vainateya* after his mother, *Vinata*
18 Later on came almost universal war and a lapse into barbarism, in which the finer and more spiritual elements were disregarded, and women lost their pre-eminence.

20 20, b) "*Kapidhvaja*", is usually understood to mean 'with a monkey for his crest'. If we read it thus, it is symbolical of the undisciplined soul's instability and lack of purpose.

Hanuman-crested, lo !

v. 23, c) *Duryodhana's* insult to *Draupadi* had provoked the War. But so involved were the issues at stake, that just and honourable men like *Bhishma* sided with him. So did *Drona*, *Arjuna's* paternal teacher. And *Drona* had been deeply wronged by *Drupada*, *Arjuna's* father-in-law. *Kripa* — by tradition the closest relative of *Gautama Buddha* — fought on the *Kaurava* side. Even the "stainless" *Karna*, *Arjuna's* half-brother, was in the ranks of his opponents.

The *Kauravas* may in tradition, stand for the forces of evil and disruption, but there could be no doubt that many heroes were found among them. *Arjuna's* perplexity was therefore all the greater, because men of the saintliest reputation were ready to lay down their lives on the opposite side, for what they held to be the right. And many of these men were his own dearest friends. — For in that fratricidal war, *Kauravas* and *Pandavas* were cousins who had grown up together under the same roof.

v. 30, b) "My skin".

v. 32, d) supply, "or enjoyments".

v. 32, b) Lands situated on the Northern, or left bank of the Ganges.

To Krishna thus Arjuna spake
And said to him: "Achyuta, pray,
Between the hosts my chariot take,
That I might view the field this day,

21

And choose, with whom among those lords,
— All mustered, eager for the fight, —
I may desire to measure swords,
In battle and in deeds of might.

22

And also, that I may behold,
Who hath come hither for the love
Of Duryodhana, recreant bold,
Setting his war all else above."

23

Arjuna spake, Lord Krishna's hand
Guided the steeds between the hosts,
And made the gleaming chariot stand
Midway betwixt the outer posts.

24

He said, "Lo, Pritha's Son, the kings!
Bhishma and Drona at the head,
And Kuru princes on the wings:
Thus do they stand, for war arrayed!"

25

He saw them stand, to be laid low:
Fathers and grand-sires, teachers dear,
Brothers by blood and marriage. Woe!
Sons and son's sons, and cousins near.

26

How many a friendly face and hand,
Arjuna did on both sides know!
He saw much kin in armour stand,
All ready to their deaths to go.

27

And then, by deep compassion held,
And shaken by the sharpest pain,
He showed the Lord what he beheld:
Embattled kinsfolk in the plain.

28

He said :— “ My limbs are icy-cold ;
My lips and throat are parched within ;
An ague doth my body hold,
With bristling hair and quivering skin.

My bow hath fallen from my hand,
While inwardly on fire I feel ;
No longer can I upright stand ;
I stagger and my brain doth reel.

Ill omens see I, and reverse,
O Krishna, full of dread and fear.
No joy, yea nothing but a curse—
Should I destroy my kinsfolk near.

No victory do I covet now ;
No realms, no smallest gleam of bliss ;
For what were diadems for my brow,
Or life, at such a cost as this ?

For those for whose dear sakes one might
Seek realms and joys and shining gear :
They — falling in this very fight —
Would lose both lives and prospect here !

Sires, teachers, grandsires, uncles, sons,
Cousins and nephews, kith and kin,
Dear relatives and honoured ones,
Whose names are writ the heart within.

If, by their falling, I might be
Of GOD'S three Realms, in high command,
Never such wish could come to me ;
How then for a mere span of land ?

And should we slay these Kuru men :
What peace, therefrom, could come to us ?
Ill luck and evil, from the slain,
Still haunt the slayer, ominous.

v. 35. b) The term *Three Realms* occurs frequently in the GITA.

29 One of these—the *Heaven-World*—is often called the ‘ *Realm of the Devas* ’. We call them ‘ *The Shining Ones*,’ sometimes ‘ *gods* ’ or ‘ *deities* ’. The best word for them would have been ‘ *Angels* ’, or ‘ *Archangels* ’. What does the GITA teach about them ?

30 i) That, however varied their ranks and types may be, they are strictly in the order of Nature. They may in many instances rule over her — even as we do in our manner — but, like ourselves, only by obeying her laws. (C. I. Ch. XVIII, 40.

31 ii) That they are finite, and therefore subject to Action and Reaction. They may live in greater happiness and beauty than men ; and their lives may be borne upon the waves of a longer Rhythm ; but, like all else, they must feel the Rhythm ; and their world itself has its Dawn and its Night, and must pass away in time. (Cf. Ch. IX. 6)

32 iii) That, beneficent though they may be, and often endowed with powers beyond our own : they are but our fellow servants. Their devotees are clearly told :— a) that their gifts are not of the highest order, and :— b) that they are not of their own giving, for the Devas are mere agents and instruments of GOD. (Cf. VII, 22).

33 iv) Finally, by implication, that the Soul of Man will transcend them, unless they too choose the path of self-abnegation and sacrifice, that leads to a closer union with GOD : a path that is open to all, even to the humblest among mankind. This is confirmed by a verse from the Rig Veda, quoted in the note on Ch. VII, v. 20.

34 As to the Earthly Realm of incarnate creatures, the GITA several times gives one to understand that there are many worlds. Little is

v. 32 Here the name *Kēshava* first occurs. *Yashka's Nirukta* (sub voce केश) makes it clear that the word denotes radiance and not hair as it is often mistranslated. *Sköld* says that in the Rig Veda it occurs as a divine appellation.

Woe me ! Am I resolved indeed,
And armed, to do this deadly sin ?
For realms, or gear, or other greed,
To slay my kin. To slay my kin ?

45

Better for me from arms to cease,
And, swordless, meet the Kuru bands.
Better to seek in death my peace,
Falling — how gladly ! — at their hands.

46

Oh sad was he ! His words did fail
He dropped his bow, his arrows' sneaf ;
And mutely, by the chariot-tail,
Sat prince Arjuna, bowed with grief.

47

It is Woman, that in this Iron Age still keeps so many domestic altars bright and fragrant. Without her, there would be little religion left in the world.

v. 42, c) *The Pitris*. Arjuna fears that they may "fall". Some commentators understand this as falling into oblivion ; but others say that Arjuna may even have been afraid that they might sink to "Hades" through neglect of "Pinda" offerings.

Shri Krishna replies to this anxiety in Arjuna's mind, by the assertion of the Soul's absolute independence of circumstances ; to be hurt neither by the malice of enemies, nor by the neglect of friends.

Arjuna's perplexity, and his arguments against a War which

would mean the utter ruin of the world as he knew it, sound very modern to our ears. The answer is a brief one : DUTY. It may be a Duty, a Duty for the soldier, a Duty for the saint.

The farther chapters of the GITA are devoted, not to proving that the particular War of the Mahabharata was necessary, but to training the Soul, so that whatsoever Duty it might be called to face it would : a), recognize it ; b), have strength to obey it. For both things, Divine help is required. An ancient Vedic Prayer says :—

*Light of each home, O Lord : Glorious ! Whose whispered Word
Bids golden worlds resound, like strings of smitten lute,
— Speak Victory to our hearts, till even we have heard
Thy clarioned High Behest, here where the dark is mute !*

RIG VEDA, I. 2, 123*

* Vedic passages are more freely rendered than the GITA. Vedic metrical structures are not preserved.



CHAPTER II

YOGA AND SANKHYA

The Sankhya Philosophy is dualistic, inasmuch as it considers Spirit and Matter to be totally distinct in origin.

The "Yoga" is largely Advaita Vedanta Philosophy, teaching what we call "Spiritual Monism", that is, it regards Matter as a Projection of Spirit.

Sankhya holds Souls to be eternally separate; Yoga considers them to be One, as parts of a great, Cosmic Unity.

Sankhya teaches that the way to 'Emancipation' (Mukti) is won through thought; the Yoga of the Gita teaches that the chief way to it is through Action.

The conception of the Aim in view, likewise differs in two systems. In the Sankhya, 'Emancipation' is a deliverance from Matter. In the Yoga, it means conscious union with the Life of GOD.

The purpose of the GITA is to teach a great dynamic for action on the ground of Monism alone; and action is here symbolically portrayed as the most extreme in kind: namely action in War. Nor is there any dubiety about the message. The GITA does not say:— "All are One; and yet thou shalt fight!"—but:— "All are one; therefore thou shalt fight!"—which is a much more difficult deduction. It pre-supposes:— 1) An unshakeable conviction in the immortality of the Soul, to which a single earth-life is but a day; one heartbeat of a vaster rhythm; 2) A firm belief in an overruling Purpose of Love and Beauty; and 3). A capacity to submit oneself to be the instrument of that Purpose, without the slightest thought of Self, with its loves and hates.

Sanjaya relateth

Krishna, divine in tenderness,
Beheld Arjuna's eyes o'erbrim;
Heard all his words of sad distress,
Compassionate. Then He spake to him. 1

The blessed Lord speaketh

Tell Me, Arjuna, whence hath come,
In such heroic times as be,
Un-Aryan, heaven-excluding, numb,
Yea, shameful, weakness unto thee? 2

Quell, Pritha's Son, this cowardice!
This weakness, alien to thy heart:
Abject and paralysing, 'tis.
Rise! Cast it forth, and play thy part! 3

Arjuna speaketh

Tell me : Why should I meet in strife,
 Bhishma and Drona ? Tell me, pray :
 Why should my arrows seek their life ?
 — Noble and worshipful are they !

Better than slay for gain, reverēd Masters,
 Through the wide world to roam, beggared
 [and owing !
 Such, if I slew, all feasts would be disasters,
 Fetid, all food, as if with blood o'erflowing.

Which of the twain would be misfortune greater :
 Slaughter of such as these, or loss of battle ?
 — Yea, should I be their slayer, I know that later,
 Life, even at its best, were empty prattle !

Weakened in will by sorrowful compassion,
 Counsel, I ask of Thee, to know my duty,
 Goodly advice, where-to my mind to fashion,
 Coming to Thee, Lord, suppliant of Thy Beauty.

Nothing find I that anyway might free me
 From the sharp pangs that all my senses pinion :
 E'en should, enthroned, all eyes hereafter see me,
 Holding on earth and over Heaven, dominion !

Thus therefore brave Arjuna spoke
 Unto the Lord of Joy and Light.
 No further he the silence broke,
 When he had said :— “ I will not fight. ”

Then He of Radiance Undefined,
 Between the waiting hosts midway,
 On sorrowing Arjuna smiled,
 — Kind was His look — and thus did say :

The Blessed Lord speaketh

Thou grieveest where no grief is due ;
 — Yet show thy words a wise intent —
 For parting Life, and tarrying too,
 Instructed ones do not lament.

v. 5, a) the words “ for gain ” are ambiguous. Some commentators read “ well-wishing ”, as referring to the Masters Kripa and Drona.

v. 6, d) supply : “ of the Sons of Dhritarashtra, opposite. ”

v. 8, d) “ Uncontested kingship on earth, and rule over the Suras. ”

v. 10, c) “ said, as though smiling. ”

v. 11, c) “ Asu ” = the physical breath of life. It was considered as fivefold, and is usually referred to in the plural.

v. 13, a) “ Dehi ”, = “ Shariri ” of verse 18 : the “ Dweller in the Body. ”

v. 14, c) “ unenduring or impermanent. ” Some editions read :— “ always unenduring. ”

v. 15, c) “ dhīram ” = courageously, or patiently.

v. 15) No-one can pass through life without a share of sorrow ; but this, to the wise is something mellow and harmonious, and entirely different from the helpless rebellion and despair that crush the unenlightened, even in the same surroundings and with the same outward experiences.

The GITA Indicates three causes of excessive sorrow. These are : 1) Lack of Courage. 2) Lack of Knowledge. 3) Lack of Faith. Where the first is superficial — as in Arjuna's case — no great argument is needed save a reminder, and an appeal to the sense of legitimate pride, that still forms part of the Lower Self.

Lack of Knowledge of the true nature of the Soul, and of GOD, is removed by this and the following chapters.

Lack of Faith is the most serious ; and if it meant inability to believe in a definite array of dogmas, it would be insurmountable to some. But Faith in the GITA, means Love, and Trust, and Loyalty to whatever light the Soul may have already ; and the assurance is given that right Conduct on this basis will bring inner Vision — which is knowledge — upon which in turn, a firmer and a wider Faith may be built.

v. 16) We might paraphrase :—
“ What is REAL will always be. What is not Real, has never been at all. What truly is, is for ever.”

v. 18) “ *finite* ” in both time and space. “ *Deha* ”, the body, comes from a verb meaning “ *to grow by accretion*.”

v. 19) “ *Enam* ”, twice repeated, indicates Life, or Soul.

v. 22) Ramanujacharya says :—
“ Not only new, but also better. Death is a case for joy and not for grief.”

v. 24, c & d) The sound of the words is majestic :— *Nityah, sarvagatah, sthanur, achalo'yam, sanatanah* ! ” The second of these words is usually rendered as ‘omni-present’. The Past Participle really means : “*She has gone everywhere*.” Compare the Platonic doctrine of Reminiscence, and the modern Psychologists’ views on the vastness of the range of contacts of the ‘subliminal’

v. 26, b) Supply the word “ *always*.”

v. 27, a) “ *Dhruvam* ” = “ *like the Pole-star* ”. But it also has the meaning of ‘ *epochal* ’ or ‘ *cyclic*.’

v. 29, a & d) R. reads the word “ *Kaschit* ” as meaning : “ *One in a thousand*.”

v. 31, a) “ *Dharma* ” = loyalty put into practice.

Lo ! Never did I not exist ;
Or thou ; or any of these kings.
Nor shall we ever not persist —
To whom no Time abatement brings. 12

The Spirit, in the body knows
Childhood, and youth, it may be, age.
Next, to a body new it goes ;
Yet this deludeth not the sage. 13

There come and go, O Pritha's Son,
All heat and cold, pleasure and pain,
They end, where they have once begun,
In touch of Matter. Bear them then ! 14

The wise see nought to vex them there :
Since nothing comes to them amiss.
Who, joy and pain, serenely bear,
They shall attain immortal bliss. 15

What is unreal cannot be
In Truth. Nor can Untruth be Fact.
Illumined wisdom, Truth can see
In both the issue and act. 16

Know That as the undying thing,
In which the universe doth dwell ;
Nor aught may diminution bring
Unto the Indistructible. 17

Veil mortal, of Immortal Light ;
— Of ONE LIGHT — hold all bodies, Friend,
Do thou thy duty then, and fight,
— Life hath no measure and no end ! 18

If this man holds that he may slay ;
And that man deems, he may be killed :
— The twain do err. SOUL neither may
Slay, nor be slain, however willed ! 19

v 15 for Telang reads :— “ The correct conclusion ”

Not born is Soul ; nor dieth Soul by stages ;
 Nor — having been — can Being perish, ever ;
 Unborn, Eternal, of eternal ages.
 The body, thou mayst slay ; its Tenant, never ! 20

Who knows Immortal Soul, unborn,
 Imperishable, and free from stain,
 How can he harbour thoughts forlorn,
 Of dealing death, or being slain ? 21

As man an old and soiled garment leaveth,
 To gird new raiment round him, nobler, whiter ;
 From frames out-worn, the Soul departs,

[nor grieveth
 Thus to renew her morn in bodies brighter. 22

No edge of sword, the Soul may pierce ;
 Nor is she drenched by floods or rains ;
 Unburnt of fires, however fierce,
 Dewy, 'neath parching winds, remains. 23

Unwounded aye, and everywhere,
 Not to be burnt, or quenched, or dried ;
 Immoveable, and firm, and fair,
 Will deathless Soul, all-present, bide. 24

Not seen of eye, or grasped by thought,
 Deemed, evermore, mutation-free.
 Never with pain or sickness fraught,
 Not to be sorrowed-for by thee. 25

But even if the soul should seem
 One born to die and be re-born,
 It still were hardly sage, I deem,
 If for her changes thou shouldst mourn. 26

Star-firm, the LAW — thou knowest well —
 Death for the born ; birth for the dead.
 If this is unescapeable,
 Why is thy mind by grief misled ? 27

v. 31, d) Supply : “ the *Kshatriya*. ”

33-34) It is sometimes thought that the arguments addressed to Arjuna, in order to make him fight, are not of the highest order ; being an appeal to the Lower Self, which the Soul must strip off.

This is true. But GOD addresses, every being according to its own capacity to understand. Arjuna, at this stage, represents the Soul in its boyhood ; and to such, honour, pride of race and consideration for a fair and untarnished name, mean everything.

If, allegorically, the GITA is said to have been a conversation held, while two armies were waiting to engage, this is only a symbol of the fact that our soul's warfare is ever-present. Otherwise, it represents a long developement and progressive capacity of the Soul to understand the highest motives. We must consider Arjuna, therefore as growing in responsiveness ; and note how different the basis of the argument becomes in the concluding chapters.

GOD appeals to men, as He finds them ; and those who are wise, do the same. The GITA says :—

*Let not thy knowledge disarray
 Less garnished minds, to forms
 that cling :*

*But strengthen every loyal stay ;
 Thyself, by wisely labouring !*

Compare Introductory paragraph to Ch. X

v. 37, c) “ *Kaunteya* ”. “ *Son of Kunti* ”. It is typical of the heroic age of India, that where Arjuna is urged to deeds of heroism, he is deliberately addressed by his matriarchal title. Whatever else this may prove, it indicates, that in ancient India, Womanhood was honoured and glorious, as perhaps, nowhere else in the world.

v 20 cf

also Kath. 11 for similar expressions

नैव स्तो न पुमानेव न चैवामं नृपसकः । यद्राक्षसीरमाहृते
तैव तेन स रञ्जते

v. 39) "This wisdom has been expounded in terms of the Sankhya. Now listen to it, in terms of the Yoga". But as Action-yoga, — union with the Divine Will, in action — is meant here : we can read the verse thus.

39, d) "The bonds of Karma."

v. 40, b) "pratyavaya" = sin, frustration.

v. 40, c) "of this Dharma."

v. 41, b), as also 39, c) "Buddhi" seems to be 'Wisdom', not 'Reason'.

To avoid needless notes, let us indicate that where we say 'Wisdom' in this chapter, the word is usually "Buddhi," except in verses 54, 55, 57, 58, 61 — where 'Prajna' is used ; and verses 56, and 60, where the respective words are "Dhi", and "Manas". It did not seem worth while to break the flow of the English by distinctions where the words, in this chapter, seem to be used almost synonymously. Subsequent chapters distinguish them carefully ; and in ch. III, it is clear, that "Buddhi" is 'Reason'.

v. 42, d) "They say :— 'There is no other.'"

v. 43, a) "Kamatmanah" = 'souls of desire', "Sargapara" = 'devoted to heaven'.

Line b), supply "many"

The two verses say that certain people desire "personal salvation" and "heaven"; and — through a misunderstanding of the Scriptures — they think that this is the highest ideal. But the GITA teaches, that the highest is to resign even Supreme Deliverance, in order to serve in the carrying out of the Divine Purpose. (Here the Yoga of the GITA is at issue with the Yoga of Patanjali, whose chief end is "deliverance").

Invisibly do things begin ;
And in the end, they disappear.
Only their middle path is seen.
Lies any lamentation here ?

28

In this man's sight hath Soul all wonder woken.
In that man's speech, she, for a miracle, goeth.
What though, portentously, of Soul be spoken ?
Beyond this hear-say, who is he that knoweth ?

29

The Dweller in each body is
Invulnerable, utterly ;
And all eternity is his.
Why then lament for such as he ?

30

Hast seen thy Duty, least or last ?
Then hold no wavering to be right.
What joy, for man of knightly caste,
Is this : in righteous cause to fight !

31

Bless thou thine opportunity,
To Realms of Light, an open door.
— Favoured — O Pritha's Son — is he,
To whom God grants so great a war !

32

But otherwise, shouldst thou refuse
To keep thy troth and meet the foe,
Faithless, all glory thou wouldst lose,
And load thy soul with guilt and woe.

33

Dishonoured now, and evermore,
Men would record thy dire disgrace.
Better to fall the foe before,
Than the ideal to abase !

34

The chariot-lords of thee would say :
"A coward, from the field he fled !"
And those that honour thee to-day,
Full soon would deem thy honour dead.

35

Thy foes that deal in sneers and scorn,
Would find great argument for glee,
Braying thy reputation torn;
Could anything more bitter be?

If thou dost fall, thy Heaven is won.
Live, and thou winnest smiling lands.
Then rise and fight, Queen Pritha's Son,
As one whose resolution stands.

Holding as equal, pain or joy,
Riches or want, defeat, success. —
Fight! And thine utmost strength employ:
So shall no guilt thy soul oppress.

Lore of thine own philosophy
This teacheth. Now to Mine, give heed!
My Lore is Action. Yoked with Me,
By wisdom, be from bondage freed

No effort brave, e'er perisheth
None, none! shall fail to reach My Goal.
E'en a small fragment of this Faith,
From oh what fear, it saves the soul!

Each heart of discipline and light,
In time, the one great Wisdom finds;
But of divergence infinite,
Are doctrines of uncalm'd minds.

The unawakened often take
Delight in flowery words; employ
Scripture for mere discussion's sake;
And claim exclusive Heavenly joy.

Longing, a selfish Heaven to attain,
They do the works whose goal is Birth.
— Rule, and delight, and ease, to gain:
They do what leads them back to Earth!

Compare chapter XV. Both types mentioned above, contract karmic debts, that in time, bring them back as slaves of "destiny", and not as masters. Compare ch. IX, verses 20 and 21.

v. 44, d) "Samadhi" = trance-like rapture of prayer and meditation, "he is held in it".

v. 45, a) The "Three Gunas": impossible to translate completely. In Nature, perhaps: Reality, Force, Stability. In the Soul, among other things: Truth, Passion, Inertia.

In the *Sankhya* philosophy, *Sattva* is the Highest Potential of things, in an 'Emergent' Universe, that is a Time-Space Continuum; but strange to say, possesses neither spiritual, nor even physical, Oneness. *Rajas* is the echo in Matter, of the call of "Spirit", that energises Matter, and makes realisation of the Potential, possible. *Tamas* is the inner resistance, that makes this realisation difficult.

We meet with these *Three Gunas* throughout the GITA. The word is sometimes to be read as Causes, sometimes as Categories, or Qualities.

v. 45, b) "Nirvandvo". The "dvandvas" are forces or emotions that provoke an equal and opposite reaction. Truth is not among them: for it evokes nothing else than itself.

v. 46, c) "A Brahman". But as it does not refer to caste so much as to inner attitude, we translate thus. *That is footnoted overlap*

v. 48, c) "In success or unsuccess". When the work is unselfish, its results or lack of results, must not disturb us.

48, d) "Yoga", here translated by 'sainthood'.

v. 50, slightly paraphrased. In line a) the text says : — “ *He slays both good and evil consequences* ”. That is to say : Not even the good results, as so often happens — still less, the ill — will become fetters

See Preface.

In the *Dhyāneshwari*, the famous Marathi commentary, this verse is considered as the key to the ethics of the GITA... That Strength is found in the doing of DUTY, and leaving the results calmly in GOD'S keeping... Historians declare that this doctrine made the ‘Mahrattas’ the most tirelessly energetic of people.

v. 51, d) “ *the healthful Path.* ”

v. 53, a) “ *Sruti* ” = the Vedas and older Upanishads.

c) “ *samadhi* ”.

d) “ *Yoga* ”.

Who to earth's joys, with tangled mind,
And lordship clings ; not yet his soul —
— By Wisdom tranquillised, — shall find,
Rapture-entranced, in Me, her goal.

44

Three Qualities, Scripture hath explained.
Steadfast, to opposites, come not near !
By grief, unmoved ; nor by joys chained :
To Truth, and GOD alone, adhere !

45

Where mighty living water flows
In splendour, none for cisterns looks.
The heart in which GOD's radiance glows,
Starves not for lack of holy Books.

46

Do Duty with thine utmost might ;
But be not in results immersed.
Forgetting fruits and their delight ;
In Work, and not in sloth be versed !

47

Union with GOD being still thy quest,
Work ! — from all lust and bias, free ;
— Alike, in gain or loss, at rest, —
Sainthood is heart's serenity.

48

Action, without this attitude,
Is lower far, in worth and grace.
In Wisdom, seek thy plenitude !
— The mercenary mind is base.

49

Soul-loyal, tax not here thy wit :
— “ Will this bear ill results, or no ? ”

But all thy being to Mine shalt knit,
And Yoga for skill in action, know.

50

The Wisdom-yoked, with even mind,
— Heedless of fruits, still worketh he,
And, free from bonds to earth that bind,
He finds the Deathless PATH in ME.

51

by Hindu exponents

v. 46 is ambiguous. Usually understood to mean the fulness of the Vedas. But the Bhargabhushan commentator reads it : — “ Whatever is contained in the V. is found by direct perception when the soul is intent upon Brahma ” (ब्रह्मसंपर्कप्रमाणमात्रम्) Tagerton reads the verse in the present sense, and so does Tilak's “Gita Rahasya”

And when Illusion's rainbow-play
Hath been dispelled, thy judgment clear
Shall rest, all undisturbed that day,
By what hast heard, or what shalt hear.

52

Sounds Scripture contradictory ?
—Still meditate on Me, in heart :
My Peace shall be thy clarity ;
My Fellowship, thy wisdom's part.

53

Arjuna speaketh

He that is sage, and finds his stay
In heavenly union and in prayer ;
And wisdom, Lord, what doth he say ?
How lives he ? Whither doth he fare ?

54

The Blessed Lord speaketh

Abandoning all lust and pride,
All self-indulgent will and thought,
His soul in GOD, is satisfied ;
Then deem him poised, and Wisdom-taught.

55

Not grieved, though grief on grief should
By joys tempestuous, undisturbed ;
Fearless, and wrathless, passionless ;
All brave, and pure, and unperturbed.

56

He everywhere impartial bides ;
And — be his fortune good or ill —
Nor vaunteth he his lot, nor chides ;
But wisdom-poised, remaineth still.

57

As when beneath her armour dense,
A tortoise draws her limbs with skill,
With sense, unhurt, by things of sense,
He poised remains, in wisdom, still.

58

The objects, once as precious held,
Not thus, to passionless Spirit be.
Lingers an essence ? — Light-dispelled,
Both essence and quintessence flee.

59

v. 55, d et seq.) The words, rendered by "poised", are various derivations of the root "stha", and denote stability. But as Soul is more dynamic than static, we prefer a word like "poised" — denoting both stability and life.

v. 56, d) "a stable-minded Muni". Even in the roar of battle, or the whirl of public business, he is a 'recluse', in the sense of non-attachment to selfish gain or loss, to pride, vanity, or pleasure. *Muni* — 'Silent One' — more particularly in the sense of never speaking idle or unkind words.

v. 57, c) may also read : "Free from favouritism or prejudice".

The Rig. Veda (V. 46. i.) says :—
"Like a wise steed, I yoke myself
to... the chariot... seeking neither
deliverance (vimucham), nor yet to
come back (avrittam punah)."

v. 58, d) "Prajna" = Wisdom or Vision, that is unconditioned, unbiassed by personal feelings.

v. 59, c) "Param drishtra" =
'After a transcendent vision', or
'After a vision of The Transcendent.'

v. 63, a) "sammoha" = the seeing of things in wrong relation to one another : the common result of anger.

said about them, save that some are lower in the scale than ours.

The 'Middle Realm' is the vague and floating region, referred to as the 'Sphere of the Moon', of 'The Pitris', or of 'The Waters'. It is perhaps, what some writers call The Astral Plane. We are told next to nothing about it, save that it is only a temporary abode, in which souls are delayed through their desires.

"Hell" is spoken of as 'Sorrow of the Soul', where the Ego is destroyed; as indeed, it must be—whether by joy or by pain—; but this too is a temporary abode. No Soul need be thus prisoned any longer than it takes to pray to GOD for succour.

All fades. All changes like a cloud (*kshar*), says the GITA. In the light of Eternity a mountain upon Earth is no more than a wave upon the Waters. Even the Heavens of the Shining Ones shall pass like a beautiful dream. One thing alone lasts from Eternity to Eternity. And that is the Peace of GOD.

v. 36, a & b) supply, "even though thieves".

v. 41, b) It is as though Arjuna foresaw that one consequence of the War in India, would be the loss to Women, of the high rank which they held in the India of his day. Lack of respect for Womanhood, brings a curse on a nation. We translate from the *Manusmriti*, (III, 56.)

"Where Women high in honour be.
The Blessed Gods abide and reign.
—Slight Woman: and the Devas flee;
And work and prayer, alike, are
[vain!]"

v. 41, d) Though an irreligious woman frequently falls deeper than an irreligious man; the converse is seen: where the men of a family have forsaken their ancestral Faith, and are reclaimed by the influence of a mother or a wife.

Indeed, I have no power of will,
Or hand, my kinsfolk to destroy.
In slaying these, is nought but ill;
How can it bring the slightest joy?

37

And e'en if, passion-blinded, they
Should not discern the fearsome sin
— Their covetous minds being led astray —
Of slaying friends, betraying kin:

38

If others know not that they err,
Of race-destruction facing guilt,
For us, who know, a duty 'twere
To stay our hands, ere blood be spilt.

39

When a House falleth, then its Faith,
— Ray of Eternity — is quelled;
As ever a people perisheth,
Where Faith is not in honour held.

40

And, where Religion is despised,
Woman's is still the saddest fall.
Where Womanhood is jeopardised,
All is confusion, chaos, all!

41

And Hell hath soon that race opprest,
And him that thus the dark invites.
For e'en the spirits of the blest
Suffer for lack of holy rites.

42

Family loyalty first breaks;
Society next is whelmed in scaith.
— Sin, that a people's virtue shakes,
Ploughs up its immemorial Faith.

43

He that doth racial Faith betray,
— I heard, and I believe it well —
Dying, shall dwell, ah woe the day!
In deepest, darkest, pit of Hell.

44

v. 66, b) "*Bhavana*" : A 3rd Cent. B. C. Buddhist term — used, as the well-known scholar, Mrs Rhys *David*, has pointed out — only in this one place in the entire Mahabharata. We have found it used, in the present sense in Patanjali (Ch. IV, 25). The meaning is :— "*What causeth to become*".

Meditation is the divine, self-creative power in us. As we meditate, so we become.

(v. 68, c) The wresting of verses like the above, from their context, has done much harm both mentally and ethically. It is the sensual, selfish, desire, that must be checked ; and not the action of the organs. For the entire GITA commands Action, and yet more Action, but in the form of Service. And it also commands observation. (Cf. Ch. VI, 30).

*Who ME in all things doth behold :
And who in ME, doth all things*

*see :
Never of such shall I lose hold :
Nor shall he e'er lose hold of ME.*

To see Unity in Co-ordination, is needed for him who would act aright. Unity in logic and inner law must be beheld by him who would serve mankind as a Scientist. Unity of Beauty, by him who would serve as an Artist. Always the higher, more inclusive Unity, by him who would rise above Selfhood, and be the Saint. There must not be less vision, but more ; not less hearing but finer and keener listening, by anyone who would find the Path Supreme.

v. 69 '*Saint*', in b), is *Samnyasi* ; in d) *Muni*.

v. 69, b) He wakes to the knowledge of a vaster universe. He wakes to a deep, prophetic joy.

And yet, e'en learned men and trained,
How oft, O Pritha's Son, we find,
Who by their senses are enchained,
And tortured till bereft of mind.

60

All this, the disciplined in soul
Avoids. He stablisheth in ME his will.
With senses under My control,
He wisdom-poised, remaineth still.

61

In heart that e'er on objects dwells,
Undue attachment soon is born.
Attachment into passion swells.
Soon passion is with anger torn.

62

From anger springs delusion grim,
Whence memory, failing, languisheth.
With memory, wisdom dies in him ;
And all must die, with wisdom's death.

63

But, freed from passion and from wrath,
From senses tamed by might of Soul,
The Soul, withdrawing, treads the path,
In peace, unto her peaceful goal.

64

And in her peace, all pain is stilled.
And in her peace, not joy alone,
But stable Wisdom, and fulfilled,
Shall make the tranquil heart her home.

65

To the uncontrolled, comes Wisdom ne'er ;
No meditation knoweth he.
Without its light, no Peace is there.
Peaceless, can any gladness be ?

66

By motion of the senses, whelmed,
Knowledge is riven from his mind.
He drifts, as drifts a boat unhelmed,
Driven to sea before the wind.

67

* (In a magazine article — The quotations cannot be verified)

Therefore remember, O My Friend,
From objects' stress, and objects' thrill,
His senses holdeth, to the end,
He that is poised in Wisdom still.

68

Where all the world can see but night :
Such things will bid My saint awake.
Oft, where the wake world takes delight,
Such things, My saints, for darkness take.

69

As the unswerving, unresisting Ocean
Receives, not over-filled, all waters flowing,
His heart may be assailed by all emotion ;
Yet bideth he at peace, no tribute owing

70

Goes free from passion's slavery ;
—Untouched by pride, or self-hood's dream—
Riseth above all vanity ;
And moveth unto Peace Supreme.

71

Such is divine stability.
Who hath it, breaks Illusion's chain ;
And, biding firm, doth finally
To GOD's ineffable BLISS attain.

72

v. 70, d) Supply : " Not so he
that longs and desires."

Says the Hitopadesha, (I, 2, 2.)

Hundredfold cause for tears,
From day to day, the unawakened
find ;
Thousandfold cause for fears !
At Peace abides the GOD-
illuminated mind.

Nirvana

Freedom from Illusion. Infinite
Consciousness. Infinite Bliss. Infi-
nite Power. Ineffable Peace

The word occurs frequently in
the GITA ; but never with the
purely negative meaning that it ac-
quired by the 3rd, or 2nd century
B. C. This is a proof that the *main*
body of the GITA must be
older ; for, otherwise, attention
would have been devoted to a re-
defining of the term.

Vide also *panaji* in

Īakuntala — "Labdham netra nir-
vānam !" for highest, blinful,
functioning of the organ.



Bhāg. Pur. I 9.39 speaks of the supremely active Divine Messenger
Narada, as being in Nirvana. In the same *panaji* we are
told how he gladdens the worlds by his joyous energy.

i.e. also Īaddharma Pundarika V 74.75 where Nirvana
depends on perfect wisdom (prajñā) and omniscience.

CHAPTER III THE YOGA OF ACTION

Union with GOD as a Vehicle of the Divine Will. This chapter begins the exposition of the sacramental potency of human life. Self-sacrifice alone is Self-realisation : as it follows from the nature of the Soul, breathed forth from GOD out of His Own Nature.

And what is GOD'S essential Nature?

The Upanishad of the "Forest Congress" tells us.

One of the greatest events in ancient India was this Forest Congress, convoked untold centuries ago by King Janaka, who offered a prize of a thousand white cows, and ten thousand pieces of gold to the one who should satisfactorily resolve the problem.

Thousands of stainless men and women flocked to the gathering : Brahmins, thinkers, teachers of the Vedas ; chief among the interlocutors being Gargi, Daughter of Garga.

After a discussion lasting several days, she asked of Yajnavalkya :— "What then is GOD?" And the answer won the prize, by general acclaim. He said : "GOD IS SACRIFICE".

Bṛihadar. Up. III 1-4

Chānd. II 11 3 ॥ ३ ॥ यत्तु मातुः यत्तु

v. 3, c) "Followers of the Sankhya, through Knowledge-Yoga".

d) "Yogis, through Action-Yoga." As we shall see, the yogi of the GITA is, above all, active.

3, c & d) "He is forced to work by the Gunas of Prakriti".

6, a) "Karmendriya" = organs and limbs, mere tools of the will.

6, b) "artha" = i) intention, purpose, motive, aim, ii) the objects of such aims. Note the analogy between the teaching of the GITA and that of modern psychological science.

6, d) "mithyachari" = i) a deceiver of others. ii) a self-deceiver. In the unity of life, it is impossible to be the former without being the latter also. The text says :— "Such a foolish one is called mithyachari."

9, b) "muktasangah" = free from selfish attachment. "Karma-yoga is action as service."

Arjuna speaketh

O Lord of Light, direct my will !
If, in thy judgment, among men,
Wisdom surpasses Action still :
Why urge this dreadful action, then ?

I

Thy seemingly ambiguous speech,
Hath left my mind perplex in this.
Thy clearer guidance, I beseech :
That I might find the Way to Bliss.

2

The Blessed Lord speaketh

My Friend, two ancient disciplines
Establish in the world My pact :
The Thinker, Me through knowledge, wins.
The Doer wins Me by his Act.

3

He that beginneth not to work
—When work he should, shall ne'er be free.
Nor win the souls that labour shirk,
On any path, felicity.

4

v. 5 Hauer (h'7) reads :— "Wird doch jeder zur Tat getrieben durch die ihn bildenden Weltstoffenergien der Urnatur"

v. 10 Rig Veda IV. 53.2 equates Prajapati with Maitri
 " " X 121 " " " Aditya
Maitri III. VI 15, 16 " " " Vishnu
 Also Vishnu Pur. in various places " "

For, altogether actionless,
 No living soul may ever be,
 — E'en for single moment's space —,
 Unless from Nature's laws set free.

Sitteth a man, limbs to restrain :
 — With images of things of sense,
 And memories storming in his brain ?
 — Foolish and vain, the mere pretence !

Who, unattached to fruits, endure,
 With mind controlling sense and speech,
 Strengthening their hands in labour pure,
 By Action-Yoga, saintship reach.

Do loyal deeds at every stage !
 Deeds, not inaction, win the prize !
 In sloth, no bodily pilgrimage !
 No power in mere negation, lies.

Yet, Pritha's Son, with judgment nice,
 From self-enhancing acts, refrain !
 — All acts, that are not Sacrifice,
 This mortal world, bind and enchain.

GOD breathed, with sacrifice for friend,
 His ancient offspring forth, and spake :
 — "This, to your growth and flowering tend !
 And this, your thirst in rapture slake !"

In this, the Shining Ones ye feed.
 In this, They too shall nourish you.
 By mutual cherishing, indeed,
 To bliss supreme ye shall win through !"

The Powers Celestial, thus besought,
 Your every longing shall fulfil.
 — But whoso joyeth, giving nought :
 A recreant thief, I hold him still.

10) "Prajapati", 'Lord of Creation', for GOD. In Vedas the titles most commonly equated are Prajapati and Agni (the Divine Luminance). And Agni is constantly referred to as Sacrifice. Thus Yajnavalkya's answer to the question as to Prajapati's inmost nature only repeated the old Vedic definition, that is so often lost from sight. The word used here is "Yajna", which means constructive work as well as what we call 'sacrifice'. (Compare Rig. Veda IV, 1, 4, "yajnam adhravam" 'nourishing work' with GITA. VIII, 4). Another Vedic word for sacrifice, "Savana", from "su", to produce, enters intimately into certain Names of the Supreme Deity.

10 d, a) "sahayajna" = 'together with', or even, 'blended with' Sacrifice. GOD, being Sacrifice, can but be the Author of Sacrifice, likewise.

A passage from the Yajur Veda, (XVIII, 29, runs :—

*Our lives be Sacrifice to Thee ;
 Lord, on our lives may
 blessing be !*

9 *Our breath be sacrifice to Thee ;
 Then may it consecrated be !*

*We sacrifice both eye and ear ;
 Lord, keep them guileless,
 pure, and clear !*

10 *Our speech we sacrifice to Thee ;
 Lord, on our words, Thy
 blessing be !*

*Our minds we sacrifice to Thee ;
 Oh may our minds illumined be !*

....

11 *As Holy Writ, and Heaven,
 and Light,
 Lord, through Thy Sacrifice
 are bright,*

12 *Thus, Lord, our offering
 praise and prayer,
 By Thy Great Sacrifice up-bear !*

And this prayer ends with a note of triumphant exultation :—

*Lo. Devas, lo, immortal we !
—True Children of Prajapati—
In life, and light, and ecstasy !*

11, a & b) The word rendered by ' feed ', is one of the Buddhist expression mentioned in the Introduction. It actually means, " *You cause the Devas to become* ".... Subsequently, " *Thou cause you to become* ".

help, mutually rendered, promotes their progress, as well as ours.

13, c) Literally, " *cooking and eating* ", but used metaphorically.

14) ' *Food* ' = the physical basis of life. ' *Rain* ', the spiritual power that sustains it.

15, a & c) In this passage the Active Link between the Worshipper's action, and " *Akshara* " the ' *Changeless Eternal* ', is twice called *Brahma*. ' *Divine Luminance* ' appears to fit the circumstances.

The most difficult word in the GITA is BRAHMA. Labour and vigilance must be given to its rendering. Understanding is complicated by the fact that mutually antagonistic schools of thought — flourishing, perhaps, thousands of years apart — have used the word to convey, each a different idea of one or the other concept, of a part or the whole of the ABSOLUTE. The dictionary interpretations are therefore bewilderingly manifold. On a first reading of the Text one may be tempted to do what sometimes one and the same Commentator has done ; and render the word, here by : ' *The Eternal* ' ; there by : ' *Infinite Light* ' ; in one passage by : ' *The Universe* ' ; in another by : ' *The Body* ' ; here by ' *The Absolute* ' ; there by : ' *The Vedas* '.

" *Enjoyment after Sacrifice !* "

— The pious thus avoid all sin.
Planning, or tasting, selfish-wise,
Turns unto guilt, the Soul within.

13

The food that feedeth living things,
Is fed itself of heavenly rain :
From Sacrifice, all blessing springs ;
And Deeds, thy sacrifice maintain.

14

Thy Deeds are fed by Light Divine,
Of GOD Eterne, a living part.
— Lo, everywhere, GOD'S Light will shine
At every altar of the heart !

15

And, whosoever fails to move
In this all-moving cycle, he
Sinful and earth-enslaved will prove ;
Yea, all his life will frustate be.

16

Who finds in GOD his soul's delight,
His deep contentment, strength, and peace ;
Unbound by any outward rite,
Is free to do, and free to cease.

17

He draws no strength from shining deeds ;
Nor doth in their abeyance tire.
Nor man, nor circumstance, he needs,
As shelter for his heart's desire.

18

All unattached, no duty shirk !
Nor seek fruition for thine own !
For he that doeth selfless work,
Attaineth GOD, and he alone.

19

And, as King Janaka, of old,
In work, did self-fulfilment, find :
Thus, even thou, in action bold,
Strive for the good of human-kind !

20

Verses 14 & 15 are ambiguous, and illegal. Deussen & Edgerton interpret them differently ; for the words on which the sequence rests and is consummated :— तत्तुष्टिः and तत्तुष्टिः bear double meanings.

Then, wheresoe'er the great ones go,
The crowd will go, in good or ill.
Let such be an example, lo !
The world will imitate them still.

21

No obligation bindeth Me
To work, in Earth, or Heaven, or Hell,
Nor aught not Mine, achieved to be,
Remaineth ; yet I work full well.

22

And were I not this path to tread,
And watch and labour ceaselessly,
Then all mankind, perturbed, misled,
Would do, O Pritha's Son, like ME.

23

Yea, should I fail to work, each thing
Would fail :— all colour, colourless ;
Formless, all form ; and I should bring
Death to each race, and nothingness.

24

As toils the unillumined mind,
Attached to fruits, by act and plan,
— For the Redemption of Mankind,
Shall toil the self-less, light-filled man !

25

Nor let thy knowledge disarray
Less garnished minds, to rites that cling ;
But strengthen every loyal stay,
Thyself, by wisely labouring !

26

Yet mark ! Full many a deed is done
By natural causation, still.
Then do not, like a foolish one,
Ascribe it to thy strength or will.

27

Enlightened minds allowance make
For Nature's Qualities, far and wide :—
Cause within Cause, — and neither take
Umbrage, nor cleave to things in pride.

28

v. 16) Man's part in the "all-moving cycle", is this. In Prayer, he receives wisdom and strength from God, and is thus able to direct his Action. Action, by being dedicated, is rendered Sacrificial. Sacrifice becomes a continuous Sacrament of further union with the Divine Purpose in all the Universe. There is an analogy between this cycle and the one in Rig Veda IV, 2, 53, where reference is made to waters drawn from the seas by the sunbeams, returning to the earth, "as sacrifice".

v. 20, a) "King Janaka, among others".

v. 22, d) "vartta", 'I abide, (Latin 'versor') in action'.

v. 24, e) The word, "sankara," is rendered by some as a confusion of castes in society ; but it has reference to all that exists. See ch. XII, 2.

v. 25, i) "Sangraha" : sometimes a carrying away as by example, but also propitiation, conciliation, redemption.

v. 27, a) The *Gunās*, see note on ch. II, 43, include the idea of function and causality. For the action

of the latter, compare ch. V. 14. The man at the helm of a great ship must steer carefully; but it is the wave that lifts the vessel over itself. He cannot say, "Behold me, lifting the ship over the abysmal ocean!"

v. 28, c) "Gunas move (or exist) within Gunas". The verse may also mean that one can rule Nature in the outer world, only by obeying Nature.

v. 29, a & b) "In error as to the functions of Prakriti, are attached to these functions in their actions."

v. 29 c & d) "Let him that knows everything, not unsettle the tender ones who do not know all". See Note on v. 33.

v. 31, a) Faith, in this passage, is "shraddha". It includes the idea of a great longing, and is a feeling of love rather than a 'belief'.

The words "My lore", ("me matam") may also mean, "My intention".

v. 33, d) "All creatures follow their nature. To what purpose then, a forcing of it?"

Two main conditions of the higher life are here described. Verses 30-32 deal with Guidance by the Divine Wisdom. Verses 33-35, deal with Attention to our own Duty.

v. 34, d) "Because they are two enemies of it".

v. 35, a & c) The same word, "Dharma", is rendered first by 'task', and then by 'faith'. As task, it denotes something dynamic, and not a mere debt, like "Karma" (in most passages). As faith, it denotes a loyalty, and not a creed.

Part of the verse is quoted by Manu (X 98), perhaps from a common source. In its application it has the impression

While some, yet blind to deeper Laws,
May cling to what is surface-play.
Let not thy larger learning cause
A tender heart to lose its way!

29

In Me, shalt think; shall act, aright,
Selfless, in all, and passionless!
Unfevered, — in the spirit's might —
Fight! — Nor for boon, nor bitterness.

30

He who in faith receives My lore,
And strives with guileless heart and hands,
Shall come to Me for evermore,
— Evermore free from Karmic bands.

31

But he that scorneth this My lore,
Bears knowledge, barren, in his mind.
He toileth vainly: more and more
Frustrate and ruined, lost and blind.

32

And yet again. The prudent ask:—
"Where does my highest fitness lie?"
Each being hath his natural task;
And Nature, no-one may deny.

33

'Tween senses, and 'tween outward things,
Ruleth attraction e'er, and strife.
To such, no soul, illumined, clings;
Nor should their discord mar thy life!

34

Better thy Task, though humble it be,
Than alien task, in pomp and might.
DIE in thy FAITH! 'T is best for thee.
An alien Faith brings fear and night.

35

Arjuna speaketh

Whence come the bonds, O Lord, I pray,
That make a man move unto ill?
Bringing his struggling soul to bay;
And overpowering all his will?

36

of being more recent than this verse of the Gita. Cf. ch XVIII v 47

Manu reads:—

वरह्वयो न विगुणो न पारक्यः स्वनुष्ठितः
पदमैव जीवन्ति सस्यः पतति जातिः

The Blessed Lord speaketh

Desire, they be. And Wrath, they be :
Ego-distorted sons of Force.
And oh, what sins, what enmity,
They wake on their devouring course !

37

And, like a mirror, dimmed by dust ;
Like light, by smoke, all smothered ;
Like seed, imprisoned in its crust :
The Soul, by these, is overlaid.

38

Then is the wisdom of the sage
Whelméd in multiform desire,
— Nigh ineluctable foe — whose rage
Leaps, quenchless, as a flaming fire.

39

In Reason, as in Sense and Mind :
—Yea, in the three!—his power may dwell,
And suddenly spring out to blind
Thy Vision, and thy Soul to quell.

40

Over thy Senses first prevail.
And then destroy this evil might,
O thou Arjuna, that would veil
All Wisdom, and all Judgment, blight !

41

Strong are the senses ; mind is more !
And more than mind, man's reason be.
But Fountain-head of reason's store,
And fairest faculties, Is He,

42

—The Light, than highest Reason, Higher—
Then hold thou firm, in GOD, thy soul ;
O Pritha's Son, and slay Desire ;
Slay Self, grim foe, and be thou whole !

43

v. 37, b) "born of the Guna of Force".

v. 38, c) "The embryo in the womb". Yet compare ch. XIV, 3 and 4.

v. 40, a) "Buddhi" is here the unilluminated human intellect, that is liable to give room to Pride and to thoughts of Self. It thus becomes the enemy of "Jnana", which is selfless Spiritual Vision, called "Wisdom", in 41, d).

v. 41, d) "Vijnana" is the faculty of seeing differences and similarities — often rendered by 'discretion'; here, by 'judgment'. This also cannot function where lust and passion are astir.

v. 42, d) Some commentators hold that the pronoun 'this', refers to Desire, and others, to the Soul. There is a parallel in the *Katha Upanishad*, where, the subsequent development is less logical.

v. 43, b) "Atmanatmana": "The lower Self in the Higher SELF".



v. 42 cf. *Katha* III. III 10. also VI 7

CHAPTER IV

THE YOGA OF ILLUMINATION

This chapter tells of the importance of Light in the Soul, and in the World. Both are darkened without the Divine Presence.

A verse of the Rig Veda, (1, 2, 48.), says :—

*Great GOD, this shimmering, rainbow-coloured world
Is lost in darkness, a poor, straying cow.
Send Light ; nay bring it, dawn-emppearled,
O bring it Thou !*

The GITA tells us, under what conditions the Divine Luminance shines in the Soul ; and how — when the darkness upon earth becomes too intense — the Supreme Ruler takes Incarnation, to be the Light of the World, as often as may be needful.

v. 2, b) Here, as elsewhere in the GITA, nearly all names of Religious Teachers are Kshattriya names.

v. 6, c) Nature, here the "Higher Prakriti", 'Whole' = 'presiding over', (compare ch. VII, 5). Not withdrawn to the slightest degree from the Higher Nature ; yet clad in a body formed of the elements of the Lower Prakriti, by a creative act of Thought Power (*Yoga Maya*) Such a Manifestation may or may not be 'born', in human parlance, according to the High Purpose of the occasion. At the end, the body-elements may be resolved or not, subject to the same, divinely-chosen, conditions.

v. 6, d) "By Maya of My Own" God's Maya is the creative Mother-Power of the Divine Vision. The word comes from the root *Ma*, (c. f. Vishnu, = Preserving Power), lengthened in the causative form of

The Blessed Lord speaketh

This heavenly Yoga, blessing-fraught,
I first to Vivaswan declared.
'T was Vivaswan, that Manu taught ;
And Manu, Ikshvaku prepared. 1

Then, each with each, its standard pure,
The Royal Rishis, far unfurled ;
Yet, with the ages, less secure,
It perished from a darkening world. 2

For thy pure love and loyalty,
— Who art My Friend — will I expound
This ancient doctrine unto thee :
Mighty, and secret, and profound. 3

Arjuna speaketh

But tell me, recent was Thy birth ;
Ancient, the birth of Vivaswan.
How then, in earliest times on earth,
Couldst Thou reveal this lore to man ? 4

The Blessed Lord speaketh

Many a birth doth lie behind ;
Full many a life — both thine and Mine —
I know them all ; although thy mind
No memories may hold of thine.

I bide, the Immutable, Un-born, SOUL,
Of beings and worlds, Ruler Divine.
I bide, in all My Nature, whole ;
Yet, by My Might, incarnate shine.

When-ever dwindling Faith would fail ;
When Unfaith grows, in deadly blight,
Then — lest despair and death prevail —
Do I reveal Myself to sight.

For to defend the good and pure,
And break the power of evil men,
And Faith's foundation lay secure,
From age to age, I come again.

And he that knoweth Me, indeed,
— My labours and My births divine —
Dying, from earth-return is freed,
And comes to Me : for he is Mine.

From lust, and fear, and wrath, serene ;
By Me, sheltering in Me their heart,
Grown pure in wisdom's discipline :
Full many find in Me their part.

Whatever path a Soul may know :
E'en there I dwell, a loving Friend.
Mine, are all roads by which men go ;
And all go Me-ward in the end.

Whose minds on temporal gain are set,
To other gods do sacrifice.
Their works, a swift return beget,
Of worldly gain, who pay the price.

the verb to *Mā*. This stem is found in many languages, and in the double connection with Mind and with Mother.

God's Maya is a great and active Quality, (*Shakti*), a function of the *Higher Prakriti* ; and to call it Illusion is not to understand it. It is man's Maya that is the Illusion.

God's Creative Thought cannot be anything but true. But its Reality is — as an ancient writer said about Nature — “ *Infinite, in an infinite number of ways.* ” Man's limited reflection of it distorts it. (Compare notes on ch. VII, verses 14 et seq.)

v. 8, d) “ *Sambhawami yuge yuge* ” = “ *I am born, age by age.* ”

No limited number of Incarnations is declared. The text says “ *when-ever indeed* ”.

Historians are awaking to the almost immeasurable antiquity of Man, and the cataclysmic lack of continuity between epoch and epoch.

Mighty Civilisations once flourished on continents now submerged. Whole Races rose and perished, and their records were lost to mankind. More than one Glaciation swept away all life from the Pole to the very Equator ; and when the Ice receded it was a forlorn humanity that crept back with it — nomads and hunters once more — following the reindeer from the Tropics to the Arctic. And slowly new civilisations grew up, that remembered nothing of the Past.

Hindu legends record a number of such Avatars. The GITA shows that they must occur, whensoever needed — here, or in other inhabited worlds —. For the GITA raises Divine Incarnation from the sphere of an isolated fact, to that of a Law.

The symbolism of the legends is interesting. Evolution means that Humanity has risen from the Primitive Mammal; the Mammal, from the Reptile; and the Reptile, from the Fish. And the ancient symbols give us the very outline which modern science has re-discovered. They tell how Love Divine took Shape in dim, pre-human times: — the LOVE still to be made manifest, as the Deliverer of all that breathes.

MATSYA

KURMA

VARAHA

NRSINGHA

VAMAN

v. 10, d) "*Madbhavam*" = "My Being".

v. 11, a & b) The general idea is: — "*My Love adapts itself to their form of approach. If they seek ME by study, I reveal Myself in Knowledge. If they seek ME by deeds, I make their deeds to blossom. If they approach ME in Love, I give them Love beyond all measure*".

v. 13, c & d) "*I am a doer, yet not a doer*". Some read: — "*I have created their differences, and yet not I*". An American thinker once wrote: "*GOD has created all men equal: but they are not born equal: for they are born as they have made themselves in character and capacity, during previous lives*".

v. 18, a & c) "*Who considers that,*" etc.

v. 19, c) Patanjali equates *Jnana* (Wisdom) with *Prakash* (Luminance) and says: — "*Its veil has grown thin indeed!*"

v. 20, b) When defenceless, in the eyes of the world, he is still in the Fortress of GOD's Omnipresence.

For work of varied category,
Four ranks of mortals have I made.
—Organs, have made — yet know thou ME:
Effortless Luminance, unallayed ! 13

Unto no action do I cling;
And fruit, or profit, seek I not.
Who knows Me thus, no act or thing,
Can bind, or hinder him, one jot. 14

Ordering their lives, as knowing this,
Sages have won to Peace untold.
Thou too, in doing, shalt find Bliss;
Work thou, as did the Saints of old ! 15

But, where to act? Where not to act?
— Even the wise may err therein.
My Friend, I will declare the pact,
Which, keeping, men may conquer sin. 16

First, Action rightful, should be known;
Next, what is wrong, and leads astray;
Lastly, Inaction shall be shown:
Hidden and deep is Action's way ! 17

Who — merged in action — findeth rest;
Who, biding still, works mightily:
Among the wise is manifest;
GOD-yoked, does all, and yet is free. 18

Who worketh, seeking no returns,
Call him a Sage, in all his ways.
In him, Illumination burns,
In all he does, or thinks, or says. 19

All fruit abandoning, and at peace.
All shelterless, yet still content.
Doing all deeds, he yet doth cease,
In calm unfathomable, unforespent. 20

v 17 गतिः as often as not means "goal"

Free from desire, where fever lurks ;
 Free from all vain complexities :
 He works — alone, with organs, works ! —
 In Soul, no flaw, or stain is his.

21

Content with whatsoe'er he hath.
 Of traitorous joys, not envious found.
 The same on smooth, or thorny path :
 He, by his deeds, remains unbound.

22

Of selflessness and peace, compact ;
 Unanxious, of illumined mind ;
 A Sacrament, his every act —
 Whom all unbindeth, nought may bind !

23

Where GOD is Flame, and Altar too,
 Offering, and Gift, and Giver — yea,
 GOD is the Rapture, that men woo ;
 And GOD, to Rapture, is the Way,

24

Some, to the Shining Ones, aspire
 With meritorious offering.
 Some, to GOD's subtler Altar-fire,
 Themselves, as sacrifice do bring.

25

These, to the flame of Self-control,
 Offer the Ear and Eye. And they,
 Music, and Form, and Grace, to Soul :
 That sensual dross be burnt away.

26

Some, to Illumination's flame
 And My High Union's ecstasy :
 All objects, life-breath, station, name :
 — Shineth their altar radiantly !

27

By outward Substance, dedicate ;
 By Vedas, Yoga, Discipline,
 By Wisdom-Sacrament, made great,
 Firm-willed, the faithful, saintship win.

28

Full many souls have borne witness to the truth of this verse. Amid overwhelming labours, weariness and pain, they have known this inner experience. Even amid the noise of a twentieth-century battlefield, they have dwelt in unfathomable inner Peace.

v. 22, b) The word "*dvandva*" denotes anything that disturbs the balance of life, and must sooner or later give place to its opposite. All selfish sensations do this. Desire culminates in loathing. Pride attracts humiliation. But unselfish, God-like emotions are outside this class. Divine LOVE, JOY, PEACE, LIGHT, are not a disturbing of the balance, but a deepening of Life itself. They yield to no opposites, being Eternal.

v. 23, c) The rich word, "*Yajna*" appears to come from two ancient words, inseparably united : one, meaning to gather in or absorb ; the other, meaning to give forth as largesse. There is, therefore, inherent in it, the idea which is better rendered by the English, "*Sacrament*", since it denotes Communion with The Highest, both in His Action, and in His Peace.

Secondly, '*Sacrament*' is a better rendering than '*Sacrifice*', because there is no idea of Pain in it. It does not represent a substitute for punishment, or a punishment by proxy.

Thirdly. Because it is thought of as something positive and constructive : no mere negation. See Note on Ch. III, v. 40 and 46.

v. 27) Compare XVIII, 70. Illumination comes to the Soul without books. (See II, 46) But the Soul must thirst for it and seek it with all its powers, in books and elsewhere.

v. 28, b) "*Tapas*" may include fasting, pilgrimages, and various austerities. But the GITA never prescribes any such. Its teaching on what is true and adequate discipline is found in chapter XVII, 14-16.

v. 29) The discipline of '*Breath-control*', practised by certain ascetics.

v. 30) "*Pranayama*", which, when combined with prayer, is a means of training both body and will.

v. 31 a & b) "*They that have tasted the Nectar left over from sacrifice, go to Eternal Brahma*". No lasting joy can ever come to those that are selfish.

v. 33, a) For '*Wisdom-Sacrament*', compare III, 45, X, 25 and XIII, 30.

This is the Sacrament that secures for the Soul the closest communion of all with Him Who is the Supreme Sacrifice.

The double definition of GOD in the GITA is :— a) as Sacrifice ; b) as Bliss. These attributes are inseparable ; and no Soul can know the one without the other.

7 v. 35) A Pivotal Verse. The key to all moral problems. The earnest of all moral victories. It makes it much easier to love our enemies, when we realise that they are we ; and we are they. And how can we injure anyone, or despise anyone, when we understand that his success or his shame is our own ?

And one, in close restraint of breath,
The indrawn and out-breathed air,
— Each with the other — offereth ;
And lo ! his sacrifice is there.

29

And one, abstemious, will-controlled,
Rhythm, to his vital spirits, gives.
In all, a sacrifice, behold,
By which the Soul grows pure, and lives !

30

His is the ETERNAL, that hath known
Nectar, distilled of sacrifice ;
But neither this world, no, nor yon,
Is his that hath not paid the price.

31

Before the Face of GOD, in prayer,
Know Sacrifice as various.
All born of Action, Choose thy share ;
And, doing, win thy Freedom thus.

32

The Wisdom-Sacrament, I prize
More than all gifts, of wealth compact.
Illumination, for the wise,
Is life, and crown, of every act !

33

Honour it, Seek its heavenly gold,
Be its disciple evermore.
The Illuminate, that Truth behold,
Shall be thy teachers in its lore.

34

Illusion, shall its light dispel ;
And thou shalt know the unity
Of all. The Oneness multiple,
Of all things, in thy Soul, and ME.

35

Yea, shouldst thou be in piteous plight,
The worst of sinners, sin-beset,
Illumination's ship of light
Shall carry thee to safety yet.

36

7 तपसः, the conjunction is read by B & R. as "First in thyself & next in ME"

Or, as a blazing fire doth turn
To ashes, wood, and parched reeds,
Illumination's flame shall burn
To hallowed ashes, all thy deeds.

37

Of all life's Purifiers, lo !
Illumination is the best.
They find it, who My Union know,
Soon, of itself, made manifest !

38

Who find it ? — They whose Faith is strong,
With senses held in firm control ;
And, having it, they win ere long,
To fathomless Peace within the soul.

39

But, perisheth the doubt-perplexed,
Darkened, and unbelieving mind.
Lo ! not in this world, nor the next,
May doubters, lasting gladness find.

40

Whose deeds, My Union sanctifies ;
Whose doubts, My Luminance doth dispel :
No acts, his tranquil soul and wise,
Shall ever fetter, or compel !

41

Then, dark engendered doubts, this day,
—Hold they thy heart ?— With glaive of light,
Of true self-knowledge, cut away,
In holy fealty, rise, and fight !

42

v. 38, c) " *Who have accomplished their (Action) Yoga* ". Action, dedicated to GOD, prepares heart and mind for Illumination. And always, when we are ready for it, it will be granted. Study without Conduct leads nowhere.

v. 39, a) " *Shraddha* ".

v. 39, d) The Peace of Heaven, even in this life, (*Jivan-Mukti, Citta Mukti*).

v. 40) No stable joy can possibly come to unstable *minds*.

v. 41) Far from abandoning action, the Saint acts all the more mightily, because he dedicates his whole activity to GOD (Cf. ch. VI 3. and Note.)

" *Karmic bonds* " are Action in Slavery.

" *Mukti* " is Action in Mastery.

v. 42) And thus the chapter closes on the same note : the strongest possible call to Action. " *Stand* ", twice repeated, has the double meaning ' *surpass thyself* ', and ' *stand forth against the enemy* ' !

The Rig Veda says :—

*All radiance flows, O Holy Light, from Thee.
Immortals draw from Thee, their ecstasy !*

(I. 59-1.).



CHAPTER V

THE YOGA OF ACTIVE RENUNCIATION

GOD, DEFINED AS BLISS

— *An exposition of the True Meaning of "Renunciation of Action". The current expression is only too frequently misunderstood. The GITA makes it plain that what is intended, is :— a), Wholehearted Dedication to GOD, of Action. b), Unanxious Resignation of the Fruits thereof.*

But right action is possible only on the basis of right thinking. And the foundation for right thinking is the recognition of the Oneness of Life.

v. 1, a) "Samnyasa". b) "Yoga".

v. 3, a) "to be known as a perpetual Renouncer".

v. 4, a) "Sankhya", and "Yoga". The words are used metaphorically for a life of thought, and of action, respectively ; the action being dedicated, as by a "yoke-fellow" of the Divine Purpose.

v. 6, a) The "Samnyasi" imagined that sainthood was mere repression. The GITA teaches that abstinence alone never makes a Saint.

v. 6, c) "Yoga-yuktas". There is a double link :— a), between the deeds and God; b), among the deeds themselves. They are therefore coherent, and harmonious.

v. 7, c) A tremendous line. The central word is "ATMAN", which = the TRUE SELF. It also = GOD. Thus we have the double meaning :— "All beings in GOD, and GOD in all beings". And also :— "His own Self in all beings ; and all beings as a part of himself".

At all times ; and in front of both friend and foe, he says to himself :— "TAT TVAM ASI !" — "THAT THOU ART !" And he neither envies nor repines ; he neither scorns nor hates ; but grows more truly human ; more actively Divine in forgiveness and in love.

v. 10, a) "BRAHMA". The Soul, having dedicated its actions,

Arjuna speaketh

Thou praisest, Lord, restraint from deeds ;
Then, GOD-yoked action, among men.
Tell me, I pray, and make it plain :
Which better meeteth human needs ?

I

The Blessed Lord speaketh

Holy Restraint, and Action too,
Bring bliss to spiritual life.
But better far than quit the strife,
— In GOD-yoked deeds, My work to do !

2

My true Ascetic shall he be,
Who checks duality in his thought ;
And neither loathes nor covets aught.
— Breaking his bonds full joyously.

3

Philosophy ! Action ! — Childish, they,
Not thinkers, that dis-join the two.
Those that to one, would justice do,
Win fruits of both, and both, obey.

4

What lofty rank, the one may reach,
Is by the other also won.
Who see things clearly, 'neath the sun,
Their mutual dependence teach.

5

Can a true Saint be actionless ?
Inaction to frustration leads.
The consecrate, by GOD-filled deeds,
Full soon win GOD's Own Blessedness.

6

The pure in heart, with passions quelled,
And tranquil thoughts, attuned to ME :
View in all Life SOUL's Unity ;
And acting, are by acts unheld.

7

The truth-discerning say :— " Not I
Do see, or hear, or touch, or taste ;
Not I do eat, sleep, smell, or haste :
Nay, I am all unmoved thereby !

8

I speak not, give not, nor avoid,
Clasp hands, open or close my eyes ;
Only my senses, say the wise.
Among their objects are employed. "

9

Who, grasping nought, to GOD will make
Of all his deeds, an offering ;
To him no stain can ever cling :
— White-petalled lotus on a lake.

10

The Saint may with most strenuous will,
And body, thought and senses toil :
His inmost Self, no contacts soil ;
He works for consecration still.

11

In heavenly union, seeking not
For fruits, he findeth Perfect Peace.
Without that union, none shall cease
From bondage, of desire begot.

12

Minds dedicate, no labours irk ;
Content, and glad, in Peace Divine,
— E'en in the town with portals nine —
SOUL moileth not, nor maketh work.

13

Not forc'd is thine active will
By the All-Lord. — Nor yet thine act,
— Nor link between result and fact.
— The silent Laws themselves fulfil !

14

is relieved of all anxiety — as soon, indeed, as it recognises that no farther responsibility rests with it. It therefore enters into Peace ; although senses, limbs, and mind, may be hard at work. Thus men and women, caught in a shipwreck or a conflagration, have often known a deeper peace of heart than at any other moment of their lives. Yes, when mind and nerves are most intensely taxed, the Soul awakes to its separateness from these, and says :— " *NETI NETI* " " it is not I ! " This is a complement of verse 7.

v. 11, a & b) Supply, " *alone* ".

v. 13, c) A current Sanscrit metaphor for the Body. In one form of classification, four organs of action, and five of perception were counted : Mind, as such, being the tenth.

v. 14, b) " *Prabhu Lokasya* " = " the Lord of the Universe ".

The stanza presents a double ambiguity.

In line d), the words, " *svabhavastu pravartate* ", " *Propensity prevails* " are taken by some to show freedom ; and by others, to show the lack of it. But the entire GITA would be meaningless if the Soul were not free ; and we feel satisfied that our reading is correct. The question remains, whether *Prabhu Lokasya* is meant for GOD, or — as some would have it — for the individual Soul. We prefer to read it as meaning GOD. " *Propensity* ", which we render by " *the silent Laws* ", indubitably denotes the laws of Karma, no less automatic in their working than any other laws of Nature. If we thrust our hand in a flame, it will be burnt. But, a) We are not forced by GOD to thrust it into the fire. b) The pain of the burning is not a punishment.

Verse 14 teaches that there is nothing arbitrary in God's relation to the Soul.

v 14 Coomaraswamy " New Approach to the Vedas " p. 38

" What HE bestows is *brahma*, not *medas* or *species* "

1st Pf. Ishtasat. Ah. VI. 11 GOD is कर्मोद्भवाः

also the GITA III 9 कविं पुराणमनुशासितारम्

v. 15, a) "Vibhu", = "Prabhu", as above.

b) "Is not endowed by," etc.

d) Supply. "By this, they are deluded".

The stanza is best understood in the light of the teaching that *GOD is the True Self*. This renders mechanical service or disservice, rewards and punishments, alike impossible. We could not impoverish God, even if we were to destroy a million stars; but we do, in a sense, impoverish God if we allow darkness to veil His Light in a single Soul.

v. 16, d) "Jnanam tatparam" = "Vision, eagerly active". Indeed, a vision of the Unity of all Life, a glimpse of God in our own hearts, and therefore, in the hearts of all others, must make deliberate acts of selfishness more and more rare.

v. 17) It is a happy teaching of the GITA, that no "falling from Grace" is possible to the Soul. There may be delay in its progress; but once it is on the right Path — the Path usually called "The Path whence no returning is", there may be delay, but not retrogression. Compare ch. VI, verse 40, et seq.

d) "Sin being expelled".

v. 18, c) "Shvapake" = "In a cooker of dogs".

v. 19, a) "even here", i. e. "even while in the body".

v. 20 a & b) "When obtaining pleasant things; as when unpleasing things fall to his share". The predicate is in the Optative: — "He need not", etc.

c) "his steadfast judgment". (buddhi).

d) "Brahmavid" from "vidya". Some Sanscritists — like Coomarasamy — say that "vidya" denotes "knowledge as"; while "avidya" denotes "knowledge of": the former, therefore showing vision: "from without" being to all intents and purposes the same as ignorance.

He is not poor through men's misdeeds;
Or richer for their pious works.

But veiled are Souls, where error lurks,
And ignorance no Wisdom heeds!

15

Where knowledge of the Self Divine
Dispels the dark, calamitous,
The Inner Sun, with luminous,
Triumphant Vision, forth will shine!

16

Who seeks the SELF, with mind and soul,
And zeal, and longing, findeth this.

He goes, whence no returning is!
— My Wisdom maketh pure and whole.

17

The sage sees Brahmans, humble, kind,
Learned; sees cows, or elephants;
Sees curs, or out-cast miscreants:
And One great LIFE in all doth find.

18

The vast world hath he conquered here,
Who shares GOD's impartiality.
His mind, in GOD, maintaineth he:
In Whom is neither fault, nor fear.

19

Desponding not in adverse tides;
Exulting not amid success;
Nought can beguile his steadfastness.
Firm, knowing GOD, in GOD he bides.

20

Who finds in Soul this door to joy,
— Craving for nought, to touch or own —
Hath GOD's high call to saintship known;
And tastes of bliss without alloy.

21

While all the joy of outward things
Is but the womb of pain, alas!
— Of dreams, O Pritha's Son, that pass:
Not unto these the wise man clings.

22

v 15 मादते can also be rendered "take responsibility for"
B & R — "sich quzählen"

But he that knoweth to restrain
The urge of wrath, desire, and pride,
— What though he still embodied bide?—
Doth in My union Peace attain.

23

Nirvana-held, no joys shall miss
Of inner paradises bright,
Suffused with inner, starry light,
He shares GOD's Life and GOD's Own

[Bliss. 24

— Shares GOD's Nirvana-without-end,
The Egoless Sage, who — wearing thin
Bonds of duality and sin —
To all things living/ is a friend.

25

Anger, desire, anxiety,
In calm'd heart, they all must cease.
Knows he the True SELF? — Lo! in peace,
Deep in Nirvana dwelleth he,

26

'Mid outward contacts, everywhere
Untouched. With level glances curbed.
Cadenced, and deep, and unperturbed,
—Each conscious breath is living prayer.

27

Thus lives the Saint, controlled and wise,
With heart and mind on Freedom set.
He doth not pine, or haste, or fret.
— Is not Eternity his prize?

28

I, Who reign Sacramentally,
Am his, Great LORD of TIME and SPACE,
The Friend of All, in every place.
Yea, Peace is his, that knoweth ME.

29

v. 21, b) Lit., "Clinging to no outward contact".

v. 24, d) "GOD's being" ... "GOD's Nirvana".

v. 25, b) "the Rishi who is self-subdued".

v. 26, d) "utterly, completely, in Nirvana". Such a state can be realised only when the Lower Self is dead, and the Higher Self intensely alive.

The great poet Tagore is one of the scholars who have proved that the original Buddhist conception of Nirvana was that of the GITA. Thus in his Fourth Sadhana he says:— "When we find that the state of Nirvana preached by Buddha is through love, then we know that Nirvana is the highest culmination of love. For love is an end unto itself".

And in his Fifth Sadhana he writes:— "...Buddha names it *Brahmavihara*, the joy of living in Brahma. All who want to reach this stage, shall have measureless love for all creatures, even as a mother has for an only child ...

It is through the heightening of our consciousness into Love and extending it all over the world, that we can attain *Brahma-vihara*, communion with Infinite Joy".

v. 27, d) Lit. "Making equal the in-breathing and the out-breathing".

Most editors treat one stanza in Chapter XIII as supernumerary; but no-one, to our knowledge, has disputed the present verse. Yet it deals with another discipline, (*Raja-yoga*), not in the context.

v. 28, a) "the Muni, controlling senses, mind, and reason".

d) "his union with GOD is timeless". It has already begun.

v. 29, a) "I, Who come into joyous contact with every Sacrifice and act of Discipline". Compare IV, 23.



CHAPTER VI

THE YOGA OF MEDITATION

This Chapter concludes the First Section of the GITA, the Study of the Soul in Quest of Divine Union, with the Supreme Lesson of LOVE.

ATMA and BRAHMA represented as identical.

The Blessed Lord speaketh

v. 1, c) "The Samnyasi and the Yogi": that is, one who is at the same time on the Path of Wisdom, and on that of Action.

v. a & b) "Whom they call a Samnyasi, know thou to be a Yogi."

v. 3, a) "Arurukshormuneryogam" = "For Wisdom-seekers who long to rise to union with GOD" the means thereto must be sought in action.

"Having risen to such Union, their inner peace enables them" (supply the words: "to do more and better work.")

We owe this reading to L. C. Tilak.

v. 4, d) "He is called a full-grown Yogi".

v. 5) The word ATMAN occurs seven times in this verse. All the various meanings are applicable, according as we read it as, "Self" as "Soul" or as GOD.

v. 6) In this stanza the word occurs six times; and is likewise to be variously interpreted.

v. 7, b) "Paramatma".

v. 8, b) "Atma".

v. 9, a) Supply, "in a secret, or secluded place".

No fruits of his activity,
Seeking. In Duty, active yet:
— Such shall My true Ascetic be.
— No fireless, idle anchoret!

1

For an ascetic purpose bans
All will for meed, in saints of Mine.
Till thou refrain from Selfhood's plans,
No heavenly union may be thine.

2

Who long for union with the ONE,
In loyal deeds, find their increase,
And in My union, deeds are done
More mighty for their inner peace!

3

When, — better versed in life divine,
Not sense-entangled, action-bound, —
They, plans and wills, to GOD resign,
In union full-grown and profound.

4

Thy Higher Self triumphant be;
Nor let the lower keep it low!
Friendly is what is best in thee;
Thy lower self is e'er thy foe.

5

Yea, kind is thy True Self and when
It gaineth ever is there Love.
But always when it waneth then,
Beneath is discord, and above.

6

The mellowed souls are GOD-controlled,
Evenly radiant, GOD-immersed.
In joy or grief, in heat or cold,
When praised by all the world, or cursed.

7

v 5 cf. Atand. II. VIII 7-12 for the true Self.

v 7 शान्ति: has several possible meanings. B. & R. read it as "enthroned" Burnout translates: "demeure recueillie"

Content to know, and recognize,
Soul, over sense, holds empery,
My liegemen true, with equal eyes,
Red gold and earth and iron, see.

'Mid friend, foe, lover, hater, kin,
Impartial, neither dote nor spurn.
And pilgrims pure, or men of sin,
To view with level wisdom learn.

The lonely Yogi, too, may bind
His soul to Mine, in bonds that dure.
Of tranquil heart and single mind,
Uncovetous, and passion-pure.

In hallowed place, on stable seat,
He meditates, — nor low nor high, —
Antelope skin and grasses sweet,
And robe out-spread, his throne supply.

He meditates, with centred will,
With thought, and sense, and act, controlled.
Pure, spirit-pure, let him be still;
To heavenly Union, let him hold!

Let him thus pray, in steadfastness
Of tranquil pose, with upright face,
With glance unwavering, visionless,
Looking before him into space.

His tranquil Soul, remote from fear,
Firm in her holy vows shall bide.
His tranquil thought, collected, clear:
Linked, in My yoke, what-e'er betide.

Such Yogi's pure, pellucid mind
Be joined with Mine; soon knoweth he
My Peace. Full soon the way shall find
To high Nirvana, orb'd in Me.

v. 13, d) The different genius of the English has not let us translate the words literally. They run: — "looking at the tip of his nose". But the idea is the same: — fixity of the glance, and freedom from distraction.

v. 14) Three steps in mental yoga are referred to: — to wit, Collection, Concentration, and Meditation.

v. 15) The end of yoga is described: — 1st. *Union of Mind = Vision from within*. 2dly. "*Samadhi*", or "*Rapture*". Patanjali says: — "*The attainment of Rapture depends upon Prayer*". (Yoga-darshan, II, 45) *Nirvana=Samadhi*.

Note that verses 10-15 describe what might be called a Yogi of the old school. He is not held up as a model to imitate: for he is the very "*fireless, idle anchorite*" of verse one. Yet, because he is faithful and sincere, observe with what sympathy the GITA speaks of him.

The great Mediaeval commentator, Sankaracharya, magnifies this part of the GITA beyond all else; but, if the truth is to be confessed, the half of chapter VI, in which the Yogi is described, does not seem to us to be by the same hand as the rest of the Book. For one thing, the transitions appear slightly abrupt; and, for another, there are linguistic artifices here such as never occur in any other chapter.

v. 16) A verse that deserves special attention.

v. 17, a) "*vihara*" = "*play*" "*sport*", "*pastime*". The true saint is not to be a sour-faced kill-joy, an enemy of innocent amusements. The word, "*yukt*", which occurs three times in the stanza, denotes both what is harmonized in itself, and what shares the Divine Life. The saint is encouraged to think of God as a yoke-fellow, not only in grief and labour, but in music, in play, in athletics.

v 22 Draupadi, in the Bhāgavata Purāna . numbering ; poison . fire ,
 exile , hordes of demons , battles , minutes of night , incense , rays .
 विदुः सन्तु ताः शब्दतु तत्र तत्र नगद्वारे ।
 भवतो दृशेनं नृत् स्मात्

v. 19) There are two thoughts in this verse. 1) The steadiness of the Soul's radiance. 2) The clarity of its perceptions. For we do not see objects by their nature, but by our own ; (Patanjali uses the words :— " *Na tatsvabhavam drishyatvat* ", ' Not by their light, are things beheld, but Soul's ! ') And if our light flickers or is discoloured, we see amiss.

v. 21, a) ' Surpassing, endless Joy, beyond the grasp of the senses '.

v. 22 c & d) ' The deepest sorrow, the gravest difficulty, cannot make him swerve from his ineffable Joy. '

v. 23, d) " *nishchayena* " = " in his assurance, his conviction ".

Lines a, and b, of this stanza contain a play on words. ' *known as the Union that means Disunion from the Union with pain.* ' See Notes on verses 5, and 23.

v. 24, d) " *Viniyamya samantatah* " = ' Withdrawing his senses from all objects of desire '.

v. 25, a) " *patiently* ", " *gradually* " — twice repeated.

v. 27, a & b) " *The Yogi, whose mind is calmed, whose Rajas-nature is quelled* ", " *Brahmabhutamakalmasham* " = ' Having become the Stainless BRAHMA '.

The victory over the passions is gained by the Soul long before complete mastery over thought has been won. But as thought is the Self-creative faculty of the Soul, control over it is necessary before the next stage in progress can be reached.

The first step in this control is an act of Unification, that correlates everything, a) in logic ; b) in emotion.

Thought-control, as divorced from emotion, is impossible. We are therefore introduced to BHAKTI

The immoderate in food and sleep
 Cannot be saints. Nor hardly they,
 That incommensurate vigils keep,
 Or for a penance pine away.

16

In food and mirth, still one with ME,
 He fitly works with heart and will.
 He sleeps and wakes harmoniously,
 Whom My glad Union frees from ill.

17

Be he but stainless, unafraid,
 And earth-aloof in soul and sense,
 Ever on GOD serenely staid :
 He is a Saint, without pretence.

18

A lamp, protected from the wind,
 Shines steadily. Yea, shineth he,
 Where Soul controls the roving mind,
 In light, and peace, and purity.

19

For who, with loyal, constant thought,
 In reverent union, seeketh GOD,
 He findeth GOD, and — rapture-caught —
 Setteth his feet, where He hath trod.

20

Joy Absolute, beyond all joys,
 To him shall hallowed Wisdom bring.
 Now tasteth he what never cloy ;
 Nor, leaving Truth, goes wandering !

21

Winning such prize, full well he knows,
 That nothing may with this compare :
 For now, serene in deep repose,
 His heart, Earth's bitterest pain can bear.

22

My union be the discipline,
 That bringeth freedom from all grief.
 Unshaken, let My saint be seen ;
 Heart-whole, and glad, in calm belief.

23

v 23 कानि विषण = " not depressed "

But R. Lowmoe quotes the passage with the word as निविषण
 and translates this as " überdrüssig "

plans

And if the price is : to uproot
Thy fondest ~~pride~~ and heart's desires,
Then do not in thy mind dispute.
Grapple with Self and all its fires !

24

Slowly shalt thou thyself transcend,
By grace of Wisdom valourous,
And dwell in GOD, world-without-end,
Forgetting all things dolorous.

25

How oft, wild mutiny hath tried,
Thy multitudinous, fickle will !
Thy thoughts that fail in GOD to bide,
Recall, subdue, and hold them still !

26

For calm, pure souls that prideless dwell
In thought on GOD, enter His Light.
Ineffable, ineffable.
Shall be their strength and deep delight !

27

Who finds the True SELF, dear My Friend,
— In him, for ever, blight and sin,
At GOD'S Own touch, in light shall end,
And fathomless, shoreless Peace begin.

28

That SELF, in all, is life and stay.
Therein are all, merged and contained.
Souls consecrate, impartial. may
One spirit view, in all, maintained.

29

Who Me in all things doth behold ;
And who in ME, doth all things see :
— Never of such shall I lose hold ;
Nor shall he e'er lose hold of ME.

30

Bideth in All, My Unity !
Who loves Me, even Me, shall find
In All. Where e'er his path may be,
Shall move in ME with steadfast mind.

31

Yoga : union with GOD ; unification of thought and deed by means of Love.

v. 30, That this is also the Vedic doctrine, is seen from a closely parallel passage in the Yajur Veda, (Y. V., XL, 6 & 7).

*Who knows all beings a part of
his own Self, and sees
Himself in all that lives :
He, from all fear, his Soul,
and all illusion frees ;
And neither doubts, nor grieves !*

*When Soul in him hath grown,
mightily till it holds
All Life, all Form, all Space :
Error no more, or moan,
harboureth who then beholds
All Form, or Life, or Space !*

v. 32) Growth comes by expansion of the Self, until it penetrates and includes the Not-self. And this comes by giving ; never by taking. A heap of earth can only grow by what is added to it. Life grows in strength by the radiation that it gives out.

To see ourselves in others is the first step to loving them.

v. 35) Compare chapter XVII, 14-17, for a definition of Discipline.

v. 36) An important verse for Psychology. The apparently strong and aggressive personality is in reality weak : for it cannot draw strength from Truth. Nor does it possess inner unity ; and must before long fall to pieces.

v. 37 & 38) Arjuna has learnt much, since he first suggested that souls might sink to Hades because others had forgotten them.

v 31 R. Garbe reads for एकत्वमादिशतुः "und sich jedem glauben an die Einheit bekunnt"

Davis reads : "intent on oneness"

Now he asks :— " To what extent, may a faithful Soul damage itself ? "

v. 40) The Gospel of Universal Salvation. Compare ch. XVI, 20.

v. 41. c) " *ushitva* ", which we have rendered by ' *rest* ', includes ' *warmth* ' and ' *light* '. As ' *usha* ' it means ' *dawn* '.

" *shashvatih samah* " = ' *everlasting, or eternal years*. Not cycles of time that take the Soul out of planetary evolution altogether, (as R. Guénon misinterprets it) ; but a few earthly seasons :— of which, every single moment may appear to be an Eternity of Bliss. Many Hindu parables tell of the capacity of the Soul to experience Eternity in the space of one heart-beat of Time ; and the conception has passed into legends, told and re-told all round the world.

v. 42. a) " *families of Yogis* ". This leads the commentator, R. Prasad, to exclaim how important it is that people of saintly ideals should marry and rear families, and not fly the world as celibates. See Note on verse 45

v. 43) Compare XV, 8 Not facts, will be remembered, but principles. There will be ever deepening instincts and intuitions. The Categorical Imperative will grow ever more urgent within, and say :— " O Soul, this shalt thou do ! This shalt thou not do ! "

v 44 Though facts cannot be transferred from one life to another, yet

Who views in all, with his own Soul,
Resemblance, nay, identity,
Alike in joy or pain, heart-whole
He is My saint, most dear to Me.

32

Arjuna speaketh

That blest, immutable Oneness Lord,
That inner Union, find not I.
Unstaid and fickle, O Adored !
Am I, and lack stability.

33

Wayward and flickering is the mind,
By agitating forces torn.
'T were easier to stay the wind,
Than thoughts and fancies, tempest-borne.

34

The Blessed Lord speaketh

I know, O Pritha's Son, 't is hard
To check thy thoughts. Yet discipline
Ascetic hath a sure reward,
In mastery the mind within.

35

While selfishness, and thought-control,
Are ever hostile, each to each.
Bridle the Ego in thy soul ;
And practice soon the rest will teach.

36

Arjuna speaketh

Lord, men of faith, loyal in heart,
Whose growth in discipline is slow,
— Suppose they fail in this great art,
Whither, I pray Thee, do they go ?

37

Shall not their minds by double stress
Be whirled and rent, like cloud-rack torn ?
Their souls, lacking in steadfastness,
From GOD'S fair Path, he wrenched,
forlorn ?

38

I pray Thee, Krishna, guide me here.
Resolve my doubt, for Thou alone
Canst make this poignant problem clear,
And clarify my thoughts, I own.

39

v 44 cf *Aitareya Aran. Up. II 3.2* यथा प्रज्ञां वि सम्मानः = "Gone according to their understanding"

The Blessed Lord speaketh

None, NONE, may fail, or perish e'er,
In this, or any other world.
No Soul that seeks the Good and Fair,
Can ever from the Path be hurled.

40

Spirits, that nobly strive, but miss
Their purpose, failure cannot mock.
Ages, they rest in Realms of Bliss,
Then, born of pure and prosperous stock,

41

Or into families of old
Inherited wisdom, may they come.
Though such a birth is rarely told,
And only won on earth, by some.

42

Always, the Soul doth find again,
The deepest lore of former lives.
Again, she labours to attain;
With more and more result she strives !

43

Her former toil makes starry-sure
A better start, with ampler dower,
Thus Seekers, Masterhood secure,
As promised in prophetic hour !

44

Who perseveringly doth try
To cleanse his heart of flaw and stain
Birth upon birth will purify ;
To Bliss Supreme, he shall attain .

45

More than the man of mere restraint ;
More than the man of mind and lore ;
— Or action only, — is the Saint.
Be thou all this. Yet be thou more !

46

They that in ME their Souls do rest ;
Who love ME and believe in ME,
Of all My Saints, they are the best,
And linked with ME eternally.

47

the power to learn and apprehend them will grow from stage to stage. There will be an increased capacity for Reminiscence, (Plato's word for learning) ; and a small effort will bring back much knowledge in the form of talent, or even genius.

v. 44, c & d) "Go even beyond the promise of the Vedas". ("shabdabrahma"). But some commentators think that no Soul can possibly go beyond them ; and therefore read : — "Beyond all the aspects of BRAHMA, for which there are words".

v. 45, c) The GITA does not teach the heredity of Sin. On the contrary, it states clearly, that contact with a pure womb is itself a purification. And elsewhere, (ch. XIV. 4,) it indicates that there is a Sacrament in child-bearing.

v. 47) Section I of the GITA thus finishes with the third and greatest of the Yogas. Action-yoga seeks for union with the Active Will of GOD. Wisdom-yoga seeks the Inner Light. BHAKTI-Yoga, the Yoga of LOVE, seeks both of these, and more besides.

And thus the consummation of the first six chapters of the GITA is : — Love to GOD ; and Love to all Living Beings.

v ll. IV sets शक्ति above all else.

where the one who practices Yoga is placed highest in rank. शक्ति योग is to be understood. Cf. 12.

४२१५ *Avatasatara* ॥१॥ १२ एतन्तेन विप्रमेवाऽत्मसंस्थं गतः परं
वेदितुं हि किंचित्

CHAPTER VII

THE YOGA OF KNOWLEDGE AND DISCRIMINATION

The Second Section of the GITA deals with GOD in relation to the Universe.

Chapter VII definitely passes beyond the Sankhya Philosophy in its transcendental aspects.

Note the Doctrine of the Two Natures, or Prakritis.

v. 4, a) Five forms of Matter postulated by modern science ;—
1) Solid, 2) Liquid, 3) Gaseous, 4) Radiant, 5) Etheric.

The translation has followed the accepted western (Arabic) order. The Sanscrit transposes 3 and 4.

v. 4, b) *Akasha* ", or Ether, in this passage called, "Kha".

'Mind' includes emotion

v. 4, c) 'Reason', "Buddhi", in the Sankhya conception is the ultimate 'body' of the Soul. Note that 'Selfhood' is an affair of the lower nature alone. The Self of the Higher Nature is always called Atman. The word, "ahamkara" is used for that which has to be transcended. In English, perforce, we have to speak of Lower and Higher Self.

"Daivi Prakriti", the Primary Projection of Transcendent Spirit, as loving, creative Power. This Higher Prakriti is 'The Womb of Golden Light', of the Vedas, and is addressed as Ruler and Creator, equated with Brahma. (Rig. Veda, X, 121, 1-9, and passim).

Its Mother-aspect is sung in the Vedas as the 'Supreme Aditi'; (R. V. X. 72, 4), interpreted as the 'Divine Light', and the 'Infinite Intelligence', (Griffith, Macdonnell, Gokul Chand, and others); addressed as "Queen of Law and Order". (Atharva Veda VII, 6. 2)

Daivi Prakriti is identical with the Platonist "Logos". "Apara Prakriti", a Secondary Projection, a Self-Immolation in part, of the

The Blessed Lord speaketh

Detached from Earth, wilt join thy heart,
And thy soul's refuge find with Me ?
Give ear, that I might now impart
Profounder knowledge unto thee.

1

Judgment mature and inner light
To shed on thee without reserve.
Seek thou to mirror it aright ;
For all thy problems it will serve.

2

There reacheth inner discipline,
Of many thousands, barely one.
And e'en of such, full few are seen
That rightly have My Being known.

3

Earth, Water, Air, and Fire, behold,
Ether behold, Instinctive Mind,
Reason, and Selfhood. Thus, eight-fold,
My Lesser Nature is defined.

4

Transcendeth these, the Life in Me :
My Higher Nature, uncontained.
Whereby the Worlds are caused to be,
And living Souls, in Life maintained.

5

Lo, of all being, Twin Fount, and Nurse :
Aeonian Womb, that all doth tend !
In ME, the whole, vast, Universe
Hath birth, continuance, and end.

6

Outside of ME nought, nought is there.
In ME revolveth everything.
I am the bond of all things fair :
— As pearls are threaded on a string.

Of waters the Fluidity,
Of sun and moon the radiant dower,
Of Holy Writ am I the Key,
Of heaven the music, of men the power.

Of earth am I the keen, pure scent,
Of flame the lambent glow within,
In all that lives the true Content,
In disciplined souls the Discipline.

Know ME, the deathless Seed eterne
Of all that was, or is to be.
Of ME, the wisest, Wisdom learn ;
The glorious, Glory draw from ME.

Of beings strong the Strength am I :
— When pure and free from self-desire —
Of faithful souls the Purpose high
Duty and Urge and sacred Fire.

And is there found one that is wise,
— Or passionate, or inertia-dim ?
Then know :— in ME his orbit lies ;
But not am I contained in him.

Nature's bright veil is three-fold spun,
Of Qualities fair. Englamoured still,
Men see not ME, the Changeless One,
Surpassing all things that I fill.

For I Myself their Maya made,
Invincible in Rainbow dress,
That — till the Soul doth seek Mine aid, —
'T will not transcend their loveliness.

V 12 For Divine Transcendence.

c.f. Rig Veda I 85.5 also I 102.8
III 82.37

Higher, to form what we call 'Nature' or 'Matter', as well as to feed Life, imprisoned in Matter. This is the "*Lesser Aditi*" of the Vedas, born of "*Daksha*", or Force ; while Force, (*Purusha*, in the GITA) is an emanation of the "*Higher Aditi*". (Rig Veda X. 72. 4).

The *Lesser Prakriti* is what Platonists call "*Ktisis or Hyle*".

If Spirit is born of the Higher ; and material shapes of the Lower, then the 'twin origin' of things involves no dualism. For the GITA teaches that there is nothing in the Universe that is not, to some degree, a vehicle of Spirit.

v. 8, c) The word "*AUM*", denoting the Trinity.

v. 12) Even acts of selfishness, fraud and violence are made subordinate to the Larger Harmony.

v. 13) For *Gunas*, see notes on ch. II. 45, and ch XIV, *passim*.

v. 14, a & b) "*For this My Divine Maya, full of the Gunas, is unconquerable*".

In creation there must be a Life-Aspect and a Form-Aspect. The Life-Aspect is called by the GITA, "*Karman*", and explained as the *Supreme Sacrifice*. (ch. VIII, 4).

The Form-Aspect is called *Maya* : creative, divine, visualisation. This is the Art-side, so to speak, and is called "*LILA*", in the Vedanta. It represents the Joy of God's activity, the love of the Supreme Craftsman for beauty and efficiency.

As is God, so is His action. We have seen how in the Vedic concept the ONE is both *Supreme Sacrifice* and *Supreme Bliss* ; we can but expect to find in Creation, a manifestation of both.

Maya — if it is God's *Maya* — must never be called *Illusion*. It is man's distortion and misinterpretation of it that is illusory.

v 16 Galanos reads:— δ ἐφιδέμενος κτημάτων οὐρανοῦ

कृत्वात् need not be read as a seeker of material advantage: it may here denote one who seeks for the meaning of things - a necessary step to becoming ज्ञात्वा

42

THE BHAGAVAD GITA.

The Rig Veda uses the word, *Maya*, in the same sense as the GITA. A lovely passage. (R. V. VI. 47. 18. "Indro Mayabhih pururupa iyate") says:—

Beauty from Beauty streamed;
— His, the mould! —
Glory from Glory gleamed,
Life to enfold.
Wake, O ye that have dreamed;
— Glory, behold!

Multi-form harmonies,
Beauty-ensouled;
Myriad effulgencies;
Maya untold!
Whose are her wonders? — His!
— Indra, behold!

v. 18, a) "Udarah" = 'liberal' 'generous'. Ramanujacharya draws attention to the Divine Humility which thanks the human Soul for an appeal, that gives GOD the opportunity to do an act of kindness!

v. 49 d) "Vasudeva".

v. 22) The verse is slightly ambiguous. But means:— "From whatever source ye seek a boon, and seem to obtain it — I alone am the Giver."

v. 23, c) The *Devas*. The teaching of the GITA is that they are finite; and their gifts are finite. The Rig Veda also, (1.3.77), says:

'O Ye, born of the Womb of Light!
I hail, and greet, and worship Ye.
But even You await Your Night;
While I may yet immortal be!

v. 24) Most important teaching.

कृत्वात् an ambiguous word
v. 24, c & d) "They do not know that My transcendent Nature is immutably the best."

The unawake whose Self looms great.
Glamour-enslaved, all lore unlearn,
— Till devilish grows their darkened state.
On Me, their GOD, their backs they turn. 15

While four, to ME, for succour pray
With hearts of grace:— the sad in soul,
Enquirers, boon-desirers, yea,
And those that seek My Wisdom's goal. 16

The Wisdom-yoked, who ONE adore,
Immeasurably dear I hold;
For ME they love, and evermore,
Their loyal hearts to Mine I fold. 17

All are they generous: best are they!
I hold them like Myself, in mind.
In worship do they walk My Way,
And love inseverate, intertwined. 18

Though greatest Souls are few, My Friend,
— Through many lives that rise and fall, —
The wise shall find ME in the end:—
And say:— "The LORD is All in All"! 19

Souls wisdom-reft by self-desire,
Bow down to other deities,
To other objects they aspire;
Multi-form rites their natures please. 20

Yet, in whatever form or guise,
A longing faith for GOD may grope,
I stablish it and make it wise,
And ever surpass its fairest hope. 21

And whatsoever Form men heed,
Fervent in Faith, they have their will;
And all their yearnings in their need,
I, even I alone, fulfil. 22

v 19 Rig Veda VII 33. "identifies Vasu (Vasishtha) with Brahman

Prajāpati

Attharva Veda X 8.20 " " with Agni

Vishnu Pur. II 15.34 वासुदेवामियेगस्त्रस्वत्पपामात्मनः

l.f. also 16-22

23 v. 25, b) "*Enveloped in Yoga-Maya*".
v. 27, c & d) "*Sammoham sarge yanti*". They are born to disappointment because of the selfish tendencies of former lives. "*You suffer from yourselves*".

24 v. 29, b) We read "*janma*", instead of "*jara*". See last paragraph of Preface.

v. 30, a & b) "*Bhuta*", denotes 'substance', or 'element', in this context. It is linked with a two-fold emphasis with the Speaker and with Sacrifice. "*Adhibhuta*", means 'Super-element', 'Primordial Substance'.

26 "Adhiyajna" is not here the Receiver of Sacrifice, the "*Bhoktri Yajnatapasam*" of Ch. V, but, the other part of "*The All-moving Cycle*", to wit : the Supreme Sacrifice Itself.

27 In verses 29 and 30 there is an almost mathematical equation, with a double pair of demonstrative and relative pronouns. Balanced against one another for elimination, they leave the following result :

28 "They who know ME as the Light of Lights, as the Primordial Substance, and as the Supreme Sacrifice... know the Sum of the GODHEAD (*Brahma*) and the ONE, unbroken ACT (*Akhilam Karma*)

The Verses are carefully balanced, the one culminating with "Act;" the other with "*Sacrifice*". The implication is that as the Godhead is ONE, so the Supreme Act is ONE, namely Sacrifice: the Eternal Omnipresent Self-immolation

of the One, Who is Supreme Giver, Supreme Offering, and Supreme Receiver. The Vedas teach "*the cosmic crucifixion*" (see Coomarasamy, "Contemp. Ind. Philos.", p. 132). And this, the cardinal passage of GITA theology, does the same with a clarity that leaves nothing to be desired.

✓ 30 h.f. Ruy Vidan 7 13.4

CHAPTER VIII

THE YOGA OF THE IMPERISHABLE AND ETERNAL

Verses 1-4 of this Chapter are the core and pivot of GITA Philosophy. They declare the Ultimate Noumena of Spiritual Monism, which — if the groping human intellect durst attempt to define the Ineffable, or to portray on a plane of Two Dimensions, THAT Which is Multidimensionally Infinite — we might enumerate in something like the following manner :—

I. SPIRIT TRANSCENDENT ABSOLUTE (*Purushottama*)

II. SPIRIT IN PRIMARY (Self-existent) PROJECTION, (*Svabhava*)

BRAHMA	{	Transcendent Spirit (<i>Purusha</i>)	}	akshara
		Transcendent Nature (<i>Adhidaiva</i>)		
		The Higher Self of All (<i>Adhyatma</i>)		

III. SPIRIT IN SECONDARY (Sacrificial) PROJECTION.

Material Nature	{	The Primordial as both	{	<i>(Adhibhuta)</i>	kshara
		' Matter ' and ' Force '			

IV. SPIRIT AS TIMELESS SACRIFICE.

{	Self-Projection and Self-Imprisonment in Creation together with Unintermittent Nourishing of the All, in Maintenance	}	{	<i>Karma</i> <i>Visarga</i> <i>Adhiyajna</i>

And the Teaching is that the whole of I, II, III, and IV, are ONE.

At the end of the last Chapter, Shri Krishna had said : " I am both *Brahma* and the *Act of Brahma* " Arjuna reverently accepts this statement, as he shows by his form of address ; for " *Purushottama* " includes all this, and more besides. He asks some questions, and The Divine answer, translated word by word, runs thus :—

v. 3) Pure (*paramam*) *Brahma* is changeless. [His] unconditioned *Being* (*Svabhava*) is called the *Higher Self*. The *Out-flow of Force*, bringing worlds and creatures into existence, is known as *The Act*.

v. 4) The *Primordial* [is] a *Becoming* (*bhava*), subject to change (*kshara*), and *Spirit* [is] the *Light of Lights* (*adhidaivatam*). The *Supreme Sacrifice* am I, even here in this very body [of thine] ". *

A tradition — all the more valuable since recorded in the *Bhagavata Purana*, (See Note to Ch. IX, v. 32) relates how Queen Pritha, with a Woman's intuition, knew this mighty truth without being told. She said to Krishna after the battle of Kurukshetra :—

Thou
" Thou, Who bringest the Offering, Thyself art Receiver !
Thou art the Sacrifice, yea, Altar, and Incense art Thou ! "

The Self-immolation of Spirit in Matter creates and maintains the Universe.

' The Universe is Illusion ' — say the Vedantists. ' The Universe is Sacrifice ' — says the GITA.

Arjuna speaketh

— Brahma, the Self, the Act Eterne,
I yearn to understand aright.
I would of Primal Substance learn,
And what, Great Lord, is Ancient Light ?

And how is Sacrifice Supreme
Embodied in reality ?
And, dying, by what sight or gleam,
Do loyal souls discover Thee ?

The Blessed Lord speaketh

Brahma, called Changeless, Ultimate ;
The One True Self of all ; and lo !
The Act Eterne, that doth create
Beings and worlds in ceaseless flow .

Primordial, 'neath forms perishing,
And Spirit, the Light of Light indeed :—
Am I. High Sacrifice, I bring
Even here, in bodies that I feed.

Who on Me only meditate,
When, dying, their weary form they leave :
Shall in My Life participate,
And in My Being. This believe !

While shadowy grows their mortal frame,
Their minds on Me yet meditate ;
— Whatever they My Aspect name,
— Therein shall they participate !

At all times then, in this thy fray,
Remember ME with steadfast mind.
— Thus shall thy soul be full of day ;
And thus, most surely. ME shalt find.

Who meditating, bear My yoke,
By constant practice, ME-ward led,
Shall find ME Whom their thoughts invoke,
Their GOD and shining Fountain-head.

Arjuna's question seemed to desire details ; but the answer emphasises only the relation of each to each as parts of the ONE. One Spirit. One Substance. One life. One Act. One Sacrifice. Throughout Infinity and Eternity : *THE ONE*.

v. 3, d) "*Visarga*", a tremendous word, if understood as ancient Hindu sculptors conceived it. Some of their reliefs, preserved in the British Museum, show an out-flaring of universes of stars. It becomes all the more interesting to us, when we compare the idea of it, as held by ancient Aryan thinkers with the findings of modern science. They seem to have thought of radiant spiral, or orbital motion : not only in the immeasurably great but equally in the invisibly minute. And modern research has shown that 'Matter' is but Force locked up in infinitesimal orbits.

The old Hindu hieroglyph for the Flowing forth of Spirit for the Creation of Matter is still used by every Astronomer as the sign for *Aries*, the part of the Zodiac where the astronomical year begins. A point flowing out into two spirals : one producing by its revolutions the Cosmos of worlds ; the other, on an 'inner volute', tracing the tracks of electrons and their attendant infinitesimal systems : together the "*Sthula*" and the "*Sukshma*" of the Vedas and the GITA.

This symbol is also found on countless pillars, in India and elsewhere, where the old memories are preserved

v 4 मतिवस्तुः *Lamotte*, p. 24 considers that as this is an ordinary technical term of the Brahmanas, but is used in the Gita in an entirely different sense, it would prove this passage to be more ancient than the Brahmanas.

v 9 Cf Avitaravata 11p. III²⁰ also V⁹ for अनेरपिमान and महामोहिता
 4 Rg Veda III 23.3 for परमह.

And Astronomical Science declares that stars and galaxies are still 'out-flaring' from the Invisible Centre ; and that we are, at this very moment, living in an expanding Universe. (Compare GITA, ch. XIV, v. 2).

v. 5, 1) Nearly all mankind attach importance to quiet collection before death. Note that the GITA does not advise spending the last moments in remorse for sins committed ; but in concentration on Supreme Beauty, and in entire submission to Holy Will. For if Meditation has justly been called 'self-creation', it is never so potent as at the beginning of a period of intense subjective life, which men call 'death'.

v. 7, a & b) In the text there are two imperatives : "Remember ME" and "Fight" !

v. 11, a) "The knowers of the Vedas".

v. 11, c) "Their disciplines achieved".

v. 13, a) "AUM", the 'one-lettered prayer'.

Primordial Poet, Orderer of all Creation,
 Subtle and fine beyond all thought or telling.
 Limit of all things — free from limitation —
 Glorious like golden suns, all dark-dispelling. 9

With mind at peace think thou of ME, when dying,
 In loving yoke of discipline and lowly.
 — Gather beneath thy brows thy life-breath flying,
 For soon shalt dwell on high with GOD most Holy. 10

The Changeless Goal, by Vedas called
 The Blessèd,
 To which the mellowed Souls impassionate fare,
 The Goal, they longed for when their vows they stressèd
 And Path Supreme, will I in brief declare. 11

Closing their doors to things of sense ;
 Their minds attuned to their hearts ;
 All vital breath — in worship tense —
 Subdued and yoked to higher parts ; 12

Whispering the Holy Threefold Name,
 With every thought to ME addressed :
 If thus they leave their mortal frame,
 In Bliss Supreme they find My rest. 13

Yea, he that wavers not in mind,
 But thinks of ME, and ME again,
 A Yoke-fellow, in ME will find,
 Ever propitious to attain. 14

And, finding, shall grow great in soul ;
 Nor need be born again to woe ;
 But from the dark and never-whole,
 To utter light and strength shall go. 15

Heaven's mighty cyclic changes bring
 — Systole and diastole —
 Death and new birth to everything :
 Not to the Soul that findeth ME. 16

v 11 Cf Avit. 11p. III 6 for a close parallel

cf also Atharva VIII 1.10

Kath. 11p. II 15

v 13 A = Brahma. V = Vishnu. M = Meiva. Cf. Nrsingha... 11p. II 1, but the letters are often otherwise assigned.

v 17 A thousand Yugas (a Yuga = 4,320,000 years) corresponds in a remarkable manner with the age that modern astronomy assigns to stars.

The verse is almost identical with Marga I 73, but the latter — as Telang justly remarks — shows a much more elaborated conception

A thousand link'd aeons are
But as a Day, in GOD'S clear sight.
A thousand ages, without star
Or sun, shall join them as His Night.

And at His Dawn, the Invisible
Glow into form, and life, and gleam ;
While at His Gloaming, all must dwell
Darkling once more, an unborn dream.

Suspension and solution here,
Of every mortal melody.
Solution, when the Night is near :
New dominant, in Days to be !

While still the Shadowless SPIRIT e'er
Outshines, outlasts, things visible.
Though all should perish everywhere,
GOD is unchanged, and all is well.

Unchanged am I, although unseen.
Who findeth ME, no more shall roam ;
But come, by My High Pathway, e'en
To ME, his soul's eternal Home.

Unfailing love shall hold ME fast,
SPIRIT, in Whom all lives revolve.
Things near and far, things first and last,
I feed, illumine, heal, absolve.

And now, an allegory hear,
Of saints that come, and do not go :
Returning, when their time is near,
Or not returning : even so.

In glow and gleam and radiant light,
— Six summer months of Northern sun —
They rise to GOD, who know Him right,
And freedom from rebirth have won.

v. 13, d) " They go by the Supreme Path ".

v. 16, a) " up to, (and including), the Heavens of Brahma ". These are still regions where Selfhood — however pure and innocent — is possible : therefore — though they may last incalculable ages — yet they too must fade and pass away. See note on Devas, Ch. I, v. 35.

17, Observe the vastness of the Rhythm within which the Evolution of Worlds and of Life has its scope. It is not unlimited, uncontrolled ' progress ' in any and every direction, as Western philosophy has been content to believe ; but it is subject to a tremendous Cosmic Periodicity, a systole and diastole, that is observable like a heart-beat in all things great or small ; a rising and a falling, like that of waves in the Ocean. Souls, on the other hand, when once they are ripe for emancipation, may be compared with bubbles that break away from the power of the waves, once and for ever. Attaining to an unimaginable degree of power, and of fineness of consciousness, they are yet free from the Evolutionary Chain, and dwell in Peace Ineffable.

v. 20) We prefer to read this verse with the Calcutta Edition. The presence of an additional " avagraha ", (s), in line b, makes the verse declare Two ' Invisibles '. Ramanujacharya argues that we have here two degrees of Matter : namely, the visible, and the Primordial ; and that both are transcended by Spirit. But this does not seem sound GITA doctrine. For Primordial Matter, (*adhibhuta*), is Spirit. (C f. xiii, 49, and Note).

v. 21) Compare Ch. ix, v. 48 for the statement that the Lord is both the Home, and the Way by which the Home is reached. And Ch. iv, v. 11 tells us that there is not a soul in existence, that is not — however blindly — treading the Way Supreme. Is there any short cut for Souls ? — Only in one sense :

v. 20 Cf. Kath. Up. III " क्षणिकात् पुरुषः परः "

v 21 Cf. Bhāg. Pur. III " 41 " तदाहरत्तरे नृत्वा सर्वकारणं कारणम् विद्योन्नाम परम्

and verse 22, a tells of it. — LOVE.

v 23) The order of the lines is changed. The text terminates with : "I will tell", etc.

vv 23-27) These verses contain one of the most ancient racial memories on record. (See Preface). Both Geologists and Astronomers tell us of a time—many thousands of years ago — when the climate under the North Pole, (in Hindu tradition, near *Mount Meru*), was mild and even sub-tropical, but with six months of daylight, and six of night, as at present. This region is said to have been the ancient home of our Aryan ancestors. Without a still-living memory of it, these verses could not have been written: as their symbology cannot be understood without reference to it. Pandit L. G. Tilak's great work, "*The Arctic Home of the Vedas*," has been hailed by the Astronomers of the West as a valuable confirmation of their own deductions.

v 23, b) *Saints and "Yogins"*. Souls, striving without Love, win through to temporal heavens, whose glory, compared with *NIRVANA*, is like moonlight before the Sun. The difference of results won by the merely ascetic life, and the life of LOVE, is like Winter and Summer.

In gloom and mist and deep of night,

— Six winter months of polar dark —

What, though they reign by moon-beams
white ?

The rest steer back their spirit-bark.

25

Eternal is this double way

By which immortal souls do strain,

— Though light and dark, through night
and day —

To come, or not to come again !

26

Who knows these paths, abides — My
Friend —

All unbeguiled, in union staid.

Therefore, at all times, to the end,

Bear thou My Yoke ; nor be dismayed !

27

Disciplines, Vedas, offerings, are not fruitless ;
Acts win their prizes high. — Gift followeth

giving —

But all, to reach Mine Ancient Realms, are

bootless ;

Saints unto GOD attain by GOD-yoked living !

28

vv 23-27 *cf. Bhând. Ut V 10 1-6* for almost identical wording

Our version is free, and tentative. The passage is difficult to explain except thus, symbolically. Telang thinks it should be literally interpreted.

The Shining Ones to deeper Faith* are led,

— Guided by GOD, and sacrificial will —

Faith is the glow, by heart's strong yearning shed.

And Faith alone the heart with GOD can fill.

Faith would we woo at earliest dawn of day.

Faith would we win when sunlight rideth free.

And Faith — yea still more Faith — when eve is grey.

— O Loyalty ! O Love ! We bow to thee !

* Shraddha

Rig Veda, X, 151, 4 & 5.

Davis holds it to be an interpolation as he says it is 'not in harmony with the philosophy of the Gita'.

CHAPTER IX

THE YOGA OF THE ROYAL WISDOM AND THE ROYAL MYSTERY

This Chapter is the application of Chapter VIII to human life. Since Infinite Godhead is everywhere sacrificially present, all the contacts of life may be infinitely holy; and every form of action is a potential Sacrament, as Chapter IV has already taught us. But whether the potential becomes actual, depends on the Soul alone.

As a piece of gold may be moulded into an altar-lamp, or coined into money; as a lump of silver may be drawn into lute-strings, or shaped for a dagger:— so, in the spiritual sense, according to our own desires, a thing becomes a source of Life or Death.

The Holiest Powers are not thrust upon us. Where we disregard them, we find other potentialities; and verse 12 tells us, that the very Matter, which to some is a crystal lens for the Light Divine, becomes to others a vehicle of deception and darkness.

Chapter IV described the man-ward aspect of a life of Communion; this chapter shows its GOD-ward aspect: the earnest of its permanence and the universality of its scope.

The Blessed Lord speaketh

To thee, whose soul no cavil blinds,
My hidden Truth will I expound.
Vision, and Reason, most profound:
Who graspeth it, salvation finds.

Of hidden lore, the kingliest,
Deathless, and excellent, and pure,
— Self-manifest, attainment-sure —
Loyalest, happiest, and best.

But he whose faith yet wavereth
On path of duty, cannot know
Freedom, or Me. Lo! he shall go
Born to the world on paths of death.

v. 1, c) "Jnana" = unconditioned Knowledge, often rendered by "Illumination". It is not deduction, or induction, but direct Vision. "Vijnana", on the other hand, is a discriminating, analysing and reasoned knowledge. The two must always go together in Faith, to confirm one another: Vision to give scope; Reason to give exactness. The philosopher S. Radhakrishnan draws attention, in many of his works, to the constant linking of the two in the GITA. "Jnanavijnanasahitam".

d) "Moksha ashubhat".

v. 2, a) Ramanujacharya reads: "A secret to be guarded by kings."

v. 3, a & b) "Shraddha" and "Dharma". The former as a loving, trustful attitude. The latter as loyalty to a recognised obligation. Without these in the Soul, no Vision can be granted: for, if it were, it would only be misinterpreted.

1

2

3

This is why the Gita makes loyalty in Action, the main basis of spiritual life.

v. 4, a) "*In an invisible form*".

v. 4, c) The moulding of our lives by God is as close as the clasping of a leaf-bud by its protecting sheath. As water flows into a vase, (thus say a number of the Upanishads), so all lives flow into the pattern traced by God. The touch of "*Circumstances*" is the Sacrament of Spirit meeting with Spirit. If any living being could break away into other conditions, it would by the very act, break away from God. Here and now, is our blessedness.

v. 5, b) Literally: "*Held, and yet not held*". It is a metaphoric way to indicate the blend of freedom and restraint in every life. A swallow may fly all round the world as a swallow. But it cannot fly as an eagle. We have full freedom within the scope of our own Karma; but we cannot escape. We can only out-grow.

v. 7, a) "*In My Prakriti*". This is still the "*Lesser Nature*", which admits of personality. Those who enter the "*Higher Nature*", must transcend all personal bonds.

v. 8, a) "*visrijami*". Ramanujacharya says that the prefix, "*vi*" in this word, gives it the meaning "*send forth with differences*". This idea is additionally emphasised by "*kritsnam*", for "all". The verse emphasises both the richness of variety, and the helplessness of the dependence: — "*this vast array of beings, powerless under the dominance of Matter*". (Here still the "*Lesser Nature*": for they have not yet reached the Higher.)

v. 10, a) "*under My supervision*."

v. 10, d) The word "*viparivartate*" suggests evolution far more than revolution. (See Note on Ch. VIII, 17). An unceasing, rhythmic change under the urge of the Soul to make its inner potentialities ac-

Present am I, the Unbeheld,
In all, in all infinity.
All things hold rank and place from ME;
While I, in them, abide unheld.

4

All beings, — Lo! My skill divine —
Contained, yet unrestrained, may roam
In ME, their Plenitude and Home,
Whom neither worlds, nor forms, confine!

5

As mighty, roving winds may blow,
Enclosed, yet free, within the sky,
In ME doth e'er the boundary lie,
In which all beings come and go.

6

In Me they all shall hide once more,
At close of an Aeonian stage;
Till, at the Dawn of My new Age,
I set them on its luminous shore.

7

Again, I send, and yet again,
Controlling Nature — Nature forth.
Unheld, yet holding, South and North,
Life's many-splendoured, quivering chain.

8

But lo! this action binds Me not.
I work full mightily and well;
Yet unimpassioned still I dwell.
Nor ever grasp, or cling, or plot.

9

Nature brings forth, at My resolve,
Things moving, and things motionless.
And all the worlds, in changing dress,
By My ensouling Power, evolve.

10

Yet blinded minds, whom all deceives,
In man's frail body, scorn at ME;
Not knowing this My Majesty,
As GOD of Life, and all that lives.

11

v 19 Maitai II (VI '4) explains Sat and Asat thus :— "The form of Brahma which is मूर्त (embodied, or in a likeness) is सत्सत्; while that which is imagelen, नामूर्त is सत्सत्, the true light of lights

Misled they be in heart and mind ;
— For selfish is their thought and deed.
Matter looms devilish, to their greed.
— Who falsely seek, the false will find !

12

Where greater souls, with fervour still
Court holiest Light of Verity ;
Faithfully loving, know they ME,
— Fount of all Being, divinest Will.

13

And these do ever live in praise ;
Pure in their lives, constant in soul.
Giving their love, flawless and whole,
They worship ME in all their ways :

14

By Wisdom-Sacrament and Prayer,
To ME Who all in all uphold :
— One, multitudinous, Manifold :
— The Living Presence, everywhere.

15

I am the Prayer, the Sacrifice
The Offering and white Flower am I,
The Altar-flame, the Psalmody,
The holy Chrism, the Gift of price.

16

Author of Worlds and Sire Divine,
Support and MOTHER, know thou ME.
As the all-hallowing Trinity,
As the three Vedas, do I shine.

17

Pathway and Nourisher, Lord and Guide ;
Dwelling and Refuge, Witness, Friend ;
Orbit, Beginning, yea and End ;
Storehouse and Seed : — I changeless bide.

18

The sunshine send I forth, and rain.
At times I hold, at times out-pour.
Am Life and Death, for evermore.
The REAL — yet not the REAL of men !

19

tual. An able Hindu scholar says that "vi" added to "pari", denotes the vast pulse-beat of evolution, involution, and evolution again.

v. 41, b) "When assuming a human form". This may not necessarily mean, when incarnate. It may refer to the Divine Presence in every human being. The Atharva Veda says :— (X. 7. 17)

"They that in Man, can see Thee, Lord : they really see Thee on the heights.

Pillar of all the Universe, Supreme Author of all Lights !"

v. 41, c) "Parabhavanam", rendered by R. as 'My High Purpose'.

v. 42, d & 13, b) "Prakriti", in the first case is 'Matter'. In the second, it is the "Daivi" that elsewhere we have called 'Light of Lights', 'Rakshasi Asuri Prakriti'. Selfish souls use the resources of Nature to render themselves devilish. And in a Universe where there is free-will this must be possible. Yet none of them can hurt others beyond what, a) their own Karma; and, b) the protection of GOD, permit.

v 45) For 'Wisdom Sacrament,' compare Chs. IV, 28 & xviii, 70.

b) Supply : "And in other ways."

v. 17, b) The MOTHERHOOD of GOD is an essential article of every profound creed. The lack of it has led some religions to seek the strangest consolations.

17, d) 'the Rik, Sama, and Yajur Vedas'. The expression 'Three-fold Vedas' is held by some scholars. (e.g. Gokul Chand, to denote "three aspects" of the Four. Here the mentioning by name of only three, shows that the GITA dates from before the inclusion in the Canon, of Atharva : one more proof of great antiquity.

v. 19, d) "SAT", "ASAT". To translate by "Being and Non-Being" is inexcusable. The meaning is : "ABSOLUTE TRUTH. TRANSCENDENT REALITY".



NOTE, v. 42, d) after 'Lights', read :— "Drawing upon Nature as though (iva) a 'Rakshasi', etc". Some versions have इव instead of एव, but the Gita shows both light and darkness dwell in the राक्षसी प्रकृति.

v. 20) "Having partaken of Soma
 and being purged of their sins."

20, b) "seek with sacrifice." The
 act is correct in the manner, but
 faulty in the motive: for they seek
 GOD, not for Himself, but for the
 gifts that He can bestow. They
 obtain the gifts; but as their own
 nature still remains finite, no
 eternal (that is: infinite) enjoyment
 can be theirs.

v. 22, a) "paryupasate", "wor-
 ship always everywhere". These
 believers, — different from the
 others — transcend the limits of
 finite personality: thus, infinite and
 eternal bliss can be theirs in GOD.

d) *Yogakshemam vahamyaham*.

v. 23, b) Some read it as refer-
 ring to the racial past (Cf. Ch. iv.
 v. 2). Others, to the Vedas. But
 it may rather refer to the Individual
 Soul. The auto-suggestion of so
 many, that their souls are of yester-
 day, without an ancient Eternity
 behind them, is the cause of much
 error.

v. 25, b) Taken symbolically.
 But perhaps literally also, in the
 sense that, soon or late, we shall
 join those whom we love, whether
 in, or out of the body.

25, c) Have no experience at all
 of the Heaven-world, between in-
 carnations; and merely spend the
 interval drifting about in regions
 near to earth.

v. 26) Note that for the highest
 act of Union, no great resources,
 or abilities, are required.

v. 27) No task, however lowly,
 need fail as Divine Service. Every
 meal should be a partaking of the
 Holy of Holies.

In the GITA, we find, what no
 other sacred book gives us: namely,
 a key to the hallowing, not only
 of some moments of life; but of the
 whole of life. Tagore asks, in one

In Vedas versed, communicant and shriven,
 Who seek of ME the way to heavenly portals,
 Find royal, in realms divine, the guerdon given;
 And taste the food divine, of glad immortals. 20

Then, having joyed in Heaven for ages golden,
 Their meed wears thin. — To worlds of death,
 returning,
 They pass again. Pure are they, duty-holden,
 And yet, to joys that fade, drawn by their
 yearning. 21

But they that seek before all things,
 ME only, ever loving ME,
 — Are joined to ME eternally;
 I bear them on, on mighty wings. 22

Those that in other gods believe,
 With love and faith and fealty,
 Worship to ME, unwittingly,
 Lacking the Ancient Law, they give. 23

Whate'er the dedication be.
 Bridegroom and Lord, am I forsooth.
 Yet some, unmindful of My Truth,
 Lapse from their Souls' high destiny. 24

To devas go, who devas love.
 Goes to his sires, who loveth sires.
 To earth bound ghosts, who ghosts desires.
 My lovers come to ME, above. 25

Offer a leaf, a fruit, a flower,
 A cup of water, lovingly;
 I will accept thy gift and thee,
 In hallowed, sacramental hour. 26

What-e'er thou dost, do it for ME!
 — Repast, gift, offering, discipline:—
 In My sight, and thy Soul within,
 A holy Sacrament 't will be. 27

v 32 If Mokshadh. III 58-62 which tells the story of a harlot.

मिथ्या-प्रेम: is regarded by some as common in gender, but V.S. Arty's Dictionary makes it fem. The late Prof. A.B. Keith likewise held it to be fem. On grounds of rhythm, it should be argued that it must be

CHAPTER IX.

53

exclusive to the first line of the shloka, we might adduce ch X v. 19 to prove that enjamblement, if rare, is possible.

And thus, from earth-born grief and joy,
From karmic bonds of wish and deed,
By Me the tranquil heart is freed,
To dwell in Bliss without alloy.

28

An equal love to all I bear ;
I favour not ; nor do I hate ;
But they whose love is deep and great,
They share My Life, and theirs, I share.

29

Hath any fallen from virtuous way ?
Yet loves ME now, with steadfast heart :
— Good, deem him thou ! for good, his start.
Saintly shall be his latter day.

30

Loyal, full soon, becomes that soul ;
And Peace Eternal hath he won.
No lover of Mine — O Pritha's Son,
Shall ever fail to reach My goal.

31

E'en women born in sin, and men,
Merchants or servants in degree :
— Let them but set their hearts on ME —
Shall this My holiest Path attain !

32

Then why not prayerful, spirit-pure,
Brahman, or princely saint, or sage ?
Thou too, in transient, joyless age ?
Love ME, and by My Love, endure !

33

Adoring, bow to ME in mind ;
In love and fealty, persevere !
And in My Service, high and clear,
Thy soul's fulfilment thou shalt find.

34

of his Sadhanas ; — “ Is there aught that we are precluded from laying upon GOD'S Altar ? — Nay, even our sorrows ; our failures ; our mistakes. Even our pain and our helplessness can be offered to Him, and thus become a channel of blessing.”

29) Once again, Love is emphasised beyond all else. “ They that love ME with Love : they are in ME, and I am in them.”

30) The very Devil of to-day will be the Angel of to-morrow. The Upanishads tell the story of Prahlada, who was born, a demon among demons. But in the blackest darkness of despair, he thought of GOD, and love stirred in his soul. And a beam of light rent the murk in response : so that he could find his way — slowly, perhaps, but surely — to the “ Path whence no returning is.” And never again will Hell be utter dark : for this Ray of Love still burns within it.

The GITA says, (X, 30) “ Unto the Demons I am Prahlada !”

31, a) Relatively soon. It may take many lives, as men count time. Compare Ch. 7, v. 49. But we can never judge about others. As verse 32 teaches, there are people all around us, whose low rank and lack of distinction in the sight of the world, gives no clue to their degree in the sight of GOD ; and there is no need to terminate the long chain of lives by a dazzling incarnation ; a very humble one may be the last.

32, a & b) “ Women born in sin ; and Vaishyas, even Sudras.”

The Gita, here, does not class all women with inferiors, but only sinful women : women, whose Karma has stained them. (Compare Ch. x, v. 34).

The corresponding passage of the Bhagavata-Purana (7. 7. 53-55) which we prefer not to quote, shows a great difference in its assessment of Woman, and is illuminative of the divinity, and the antiquity of the GITA.

What then is the Royal Wisdom and the Royal Mystery ? — That to live a life of giving and of sacrifice, is to partake of the ONE SUPREME LIFE even here and now. And that we can know all things from within. LOVE is Salvation ; and Salvation is LOVE.

Cf. The Anugita § 35 lets Krishna equate a man with Manas, and his wife with Buddhi.

CHAPTER X

THE YOGA OF MAJESTY DIVINE

This great Chapter must be read symbolically. It is called the "Lore of the Vibhutis"; and Vibhuti means Divine Splendour, Superhuman Power, as well as the separate Ray, the Agent or the Reflection of that Splendour, interpreting it to limited creatures. In comparison with The Great Transcendent, a Vibhuti is a simple letter of the Alphabet to a mighty Poem; as one prism-held ray of light, to the radiant Sun.

*Since the Possessive Case in Sanscrit does not merely denote 'of', but 'for', 'unto', and a number of other relations — we must be on our guard not to read all the statements in this Chapter after the same pattern; but must first scrutinise them carefully, to find which of the following principles they declare: for the Chapter teaches not one, but four great lessons: to wit, **

I. The Immanence of GOD in all things.

II. That the Highest Type of each is a distinctive Revelation of His Hidden Face.

III. That GOD speaks to all creatures according to their capacity.

IV. That, He appears to them at times, unrecognised, in a Form not of their choosing; and with a Purpose, kinder than their own self-love.

v 2, d) "sarvashah" = "in every respect" — as having moulded every circumstance of their lives.

v 3, c) supply, "among mortals."

v d) "be delivered from all sins."

v 4, d) "bhavoSbhavo" = present or absent conditions of life: positive or negative scope and qualities. The limitations that fetter any particular being are the result of his own actions and thoughts. (Compare ch. V, v. 14). GOD does not lay karmic debts upon us. And yet, at every stage — as the GITA tells us — He so distributes this debt, that it should not be too heavy for us.

v 5, d) supply, "of varied kinds."

v 6, b) The Seven "Chirajivis," or "Long-lived Ones," regarded as the archetypes of the principal Races upon earth.

b) Some commentators try to explain away the number four: since Hindu tradition makes the

The Blessed Lord speaketh

Warrior Arjuna, list once more,
The while I teach, beloved Friend,
The brightest jewels of My lore,
For love of thee. — Attention lend !

1

Not Heavenly Hierarchies high,
Not greatest Saints, My Dawn could see.
Fount of all Shining Ones am I,
All Saints, from all eternity.

2

Who hails ME, Timeless, and Unborn,
LORD of all Ages and all Space,
— Delusion-free, and unforlorn,
Shall flourish unto life and grace.

3

Reason and insight, vision clear,
Mercy and truth, and calm, and peace;
Sorrow and joy, courage and fear;
Powers that blossom, and powers that cease.

4

* N.B. The subsidiary meaning of the Possessive Case as, 'Date' occurs frequently in the Gita: e.g. I 42 सकरो नरकोशेव कल्पानाम् II 69 शान्तिः सर्वभूतानाम् ... सा निशा पश्यतो मुनः IV 3 नाम्नं लोकोऽस्त्यप्रेतस्य वाग ॥ तस्मात् मुनयः पार्थ निजप्रकृत्य योगिनः

Harmlessness, even-ness, content ;
Discipline, generosity,
Glory — or lack of it — : are lent,
As attributes to lives, by ME.

Thus, of My Thought and Being, were born
Seven Racial Sires, and Manus four, —
Ye are their offspring. — Man's young morn,
They ruled in light, in days of yore.

Who pondereth My wondrous Power,
Knowing My fellowship of peace :
Indomitable Faith shall flower
In heart and life. Flower and increase !

All that hath been, from ME did spring.
And all to come, by ME, shall be.
The wise, that know this, ever sing
In soul to ME, adoringly.

Resting in ME with love and mind,
My Wisdom, each to each, forth-tell.
Extolling ME, anew they find
Peace and delight. In ME they dwell.

In such true Souls, as bear My yoke,
— With loyalty and love, aglow —
Vision perennial, I evoke ;
And ME, their very own, they know.

For I, their Lord All-Merciful,
Stand, as a lamp of Wisdom bright,
In tranquil hearts, where I hold rule ;
And dark-born error put to flight.

Arjuna speaketh

Brahma Supreme ! O Home Supreme !
Unborn, Eterne, pure Deity !
Life of all Life ! I see a gleam
Of Thine unutterable Majesty !

number greater. But the fact of
"four" being in the text, is one
more proof of antiquity.

The Egyptians ascribed all law
and civilisation to "Menes" ; the
Greeks, to "Minos" ; the nations
of America, to "Manitou" :— all
forms of the same name.

v 7, a) Ramanujacharya says
that "Vibhuti" here means that
all circumstances of life are the
vice-gerents or representatives of
GOD'S Being, and therefore ab-
solutely under His control. In
other words, the over-ruling of
men's lives by GOD, is not vague,
but of crystal clearness and
precision.

9, b) "They awaken, or enlight-
en one another." The GITA does
not say anything else about corpor-
ate worship ; but this is enough, to
show its potential beauty and
gladness.

v 41, b) Regarding the inner,
unifying light, compare ch. vi, v.
19. Plato, as well as Kapila,
considered that, without it, no
knowledge is possible.

v 12, a) Arjuna used the highest
Name, known to him : denoting
the Infinite Light, the Creative
Thought. Protective and Regener-
ative Action is symbolised by the
other Names of the Trinity ; and as
a clearer insight comes to Arjuna,
he hails the Love as being the All-
in-All, in control both of Divine
Thought and Divine Will. cf. ch. IX, 24

v 12, a) The Vedic teaching
that GOD is our Supreme Home
is repeatedly emphasised in the
GITA. The quest for outward
shelter and refuge may at times
prevent the Soul from having this
inner experience. "O Home of All,
like myriad suns in splendour !"
(R.V.I.1.485).

v. 13) "The Devarshi Narada.
Also Asita, Devala, and Vyasa."

v. 14, d) "Neither Devas nor
Danavas" have seen This *manifest*

v. 15, b) "Purushottama".

v 4 भयं त्रयमस्मि is perhaps better translated as — "Danger and freedom from
danger" if the hemistich in which it occurs expresses circumstances,
rather than qualities

v 6 Only critics who at all costs assail the antiquity of the Gita can be so deaf to
it, then as to link जेवारी with पूर्व and not with भवतस्तथा

v. 16, a) "thy Vibhūti... by which Vibhūti".

v. 17, c) "Yogi". Since Yoga denotes Union, whereof the Source is God, the term is suitable. Arjuna has recognised Shri Krishna as God.

v. 20, a) "Atma" = the Soul or the Self. The limited, personal Self is only on the surface of the consciousness. The deepest Self is the Universal SELF: the Same, below every separate surface. There is only ONE LIFE in the profounder sense of the word, in all the Universe.

v. 21, a) "Unto" "of" "among. the Children of Infinity". VISHNU denotes the LOVE of GOD: the Preserver and Healer.

c) "Marichi, unto the Maruts". In the Rig Veda, 'Maruts' may denote purified human Souls.

d) The normal poetic simile is, "As the Moon among stars". Patanjali, (II, 27) and other instances, could be quoted. But the GITA never jars with the findings of modern science. The Moon would be an infinitesimal grain of dust beside the radiant immensity of even the least among stars. And so it says, "unto its Nukshatras": the 'nukshatra' being that part of the lunar orbit where the Moon's light is at the full. The contrast is therefore between the shining Moon, and the darkness of its background.

v. 22, a) The "Sama Veda".

b) "Vasava, (that is, Indra), unto the Devas". In this context, perhaps, 'Kings'.

v. 23, a) Shiva denotes the Regenerating Will of GOD, destroying whatever prevents the growth of the Soul. "Shankara" is another Name for Shiva.

b) "Unto yakshas and rakshasas, I am Vitesha".

c) "Pavaka, of the Vasus".

d) "Mount Meru". This, according to tradition, was the Celestial

Sages, whom we as prophets claim,
And all the Rishis spoke of Thee;
— Vyasa, and others whom they name —
Now of Thyself, Thou tellest me !

13

O Krishna, all Thou sayest, lo !
Mine own heart telleth me, is right.
Yet none in earth or Heaven can know
Thy boundless plenitude of Light.

14

Thou only knowest Thine Own Soul,
Spirit of Spirits. King of Kings;
Fount of all Life ! Supreme Control,
Yea, GOD OF GODS, Lord of All Things !

15

Thy Wonders, glorious each new hour,
O tell to me, as Thou wilt best.
All worlds, transfused by Thy Power,
Majestical, Thou stablishest.

16

Long have I searched in mind, O Lord,
Under what forms to think of Thee;
O Liege Supreme ! Thine aid afford,
To guide my thoughts to clarity !

17

Thine inner Miracles expound !
— I thirst for nectar of Thy lore.
I list, but cannot reach its bound.
I list. — And still I yearn for more.

18

The Blessed Lord speaketh

Blessing be thine ! Some wonders, I
— In symbols of thy thought and speech —
Will show to thee. Eternity
Would not suffice, the sum to reach.

19

I am the inmost Self, My Friend,
— Sustaining and illumining —
Origin, Middle, yea and End,
Of each and every living thing.

20

v 20 सर्वभूताश्रयः इति Rig Veda V 47.5 नमः चरन्ति ज्ञानः तद्भुः
Rig v. VI 16.13 भूमिश्च सर्वजगतामा भूतिर्हि ("support of existence
on any and every plane of being")

v 27 The ~~Heavenly~~ ^{Heavenly} ~~stand~~ ^{stand} the oft-repeated Vedic symbol for Supreme Sacrifice.
 cf. Rigveda I 163.1 Atharva X 7.32-34
 CHAPTER X. 57

Vishnu, unto Immortals high.
 Of luminance, the Sun Divine.
 As Sunshine unto storms, am I;
 Like Moon, in Lunar Mansions, shine.

Quintessence of all Sacred Hymns.
 The Power beyond the Gods am I.
 I am as Mind, to sense and limbs;
 Goal of all Life, and Reason Why.

Shiva am I, to forces dire.
 As Wealth, for ME, the earth-ghosts seek.
 Of Purifiers, the very Fire;
 Of Hills, am I the Untrodden Peak.

Of Priests and Teachers, lordliest Lore,
 Illumining all laws and rules;
 The Inner Gleam, in night of War;
 The Ocean, unto stagnant Pools.

To hallowed souls, Morning-Star fair;
 The Name Triune, in speech or lay;
 To sacrifice, the Silent Prayer;
 Of steadfast things, the Himalay.

To herbs, the Tree of Life To sight
 Of watchful Saints, Harbinger sure
 To angel-choirs, the Fount of Light;
 The Master-Sage, to minds mature.

A Heavenly Steed, am I to steeds;
 (Know ME, their immortality!)
 To elephants, The-One-That-Leads;
 Men, as a King, do honour ME.

To weapons, Thunderbolt am I.
 Kine, ME for Starry Sister take.
 Love-God, to sires of progeny.
 Yea, unto snakes, the Master Snake!

21 North Pole under which the ancient Aryans once lived in an earthly paradise. We know that the mildness of the climate was such that forests of palms and tree-ferns could flourish. Their stems still exist in the form of coal-seams below the frozen seas.

22 v. 24, a) "Bṛhaspati," and 25, a) "Bṛhgu": respectively, the planets Jupiter and Venus, denoting in symbology: Givers of Vision: the one to the Priest; the other, to the Prophet. The former, hieratically conventional; the latter, a vehicle of new thought in Poetry and Art.

23 v. 24, c) "Skanda," In legend, an invincible, fiery fighter for righteousness, born of the Pleiades. Symbolically, connected with the Intuition, rather than the conscious functions of the Mind.

24 Standing where it does, the name may suggest the contrast between the ocean fullness of thoughts that come to us from the Beyond, in dynamic, flaming might, and the stagnant pools that are ours.

25 v. 25, b) "AUM".
 c) "Of (or unto) sacrifices, I am the JapaYajna". Cf. Manu II 96
 Of all sacrifice, prayer may be the highest. Also: GOD is the vital part of our prayer.

26 v. 26, a) "Ashvattha".
 b) "Narada".
 c) "Chitraratha" = the Sun: "chariot of rainbow hues" Also, a Ganhharva king, "unto Gandharvas".

27 94 Kapila, author of the Karika (c.200 BC) is ancient, then this paraphrase is more recent than the body of the Sita

28 The justification for praise of

v 30 Bhag III 26.17 Vishnu defined as rhythmic Time
 प्रकृतेर्गुणसम्पन्न निर्विकोपस्त read by Burnouf as "balanced"
 au sein de la Nature dans un équilibre parfait

v 29 + Kausitaki Uf. I 3-7 "Lordship over all possibilities of existence"

v 33. Time. see below Bhāg Pur III 26.13 ज्ञानः पुनश्च कृपेण कालद्वयेण
मो वाहिः Barnouf renders it: — "J'ai résidé à la fois tout entier dans
 les éthers sous la forme de l'Esprit, et en dehors des éthers, sous la forme
 du Temps" (ज्ञानः पुनश्च कृपेण कालद्वयेण मो वाहिः)

58

THE BHAGAVAD GITA.

v 30 Prahlada. For the beautiful story, see Vishnu Pur. V 16-20

Kapila is, that as a "physical", rather than a "metaphysical" thinker, he was one of the greatest that the world has known; the fore-runner of Heraclitus and the modern school of "Relativist" philosophers; the first, to our knowledge, that conceived of the Universe as a Time-Space Continuum of Emergent, not momentary, Reality.

v. 27, a & b) "Uchchaishrava, born together with Amrita".

c) "unto elephants, am I as Eravata".

v. 28, a) "Ajudhanam", takers of life", usually read as referring to weapons. Logically, it fits into the context. "To those that think in terms of elephants, I appear thus... To those that think in terms of slaying, I appear thus... And to those that think in terms of cows, even My Immeasurable Glory must be narrowed into the form of a cow!"

b) "unto cows, I am Kamadhuk". This may also mean: "They think in terms of thirst; and the best of kine can give but one thing, her milk. While I quench the thirst of innumerable Souls in measureless ways of My Own. And the third reading is: "What could I be in the conception of a cow, but a Super-Cow?"

c) "Kandarpa" (Lust to the Lustful!)

d) "Vasuki". Truly, beings of all types make God after their own image.

v. 29, a) "unto Nagas, am I Ananta".

29, b) "Unto Oceans, am I Varuna". We understand this to refer, not to physical seas, but to the "Waters", mentioned in the Note on the "Three Realms" (Chap. II) "Ocean", here, is the "Sphere of the Moon", where the Soul leaves behind all detailed memory, before returning to birth. The Greeks knew these waters as "Lethe". Varuna is the Vedic name for the aspect of GOD,

To sylphs, Freedom and Space am I;
 Varuna, to the ocean-plain;
 Unto all forebears, Forebear, I;
 As Yama, in realms of death, I reign.

29-

For demons, One-To-Break-Hell's-Gates;
 (All Measure, and all Rhythm am I.)
 For stags, perchance, the Lion that waits;
 For birds, their Guide in trackless sky.

30

The very Breath within the Wind;
 -- Ganges, of Streams Symbolical;
 A Shark am I in fishes' mind!
 And warriors do ME, Rama, call.

31

In ME all universes still,
 Dawn, and evolve, and disappear.
 I, Wisdom's quest divine, fulfil.
 I am of thought, the Logic clear,

32

Silence within thy spoken Word;
 And yet, of diverse notes the Chime;
 All-seeing, Omnipresent LORD,
 And undecaying, boundless TIME.

33

Rig Veda I 164.44

Death of whate'er hath run its race;
 Fount of all Life that is to be.
 In Women am I: Beauty, Grace,
 Thought, Word, Fame, Courage, Memory!

34

Of Verse am I the Music gemmed.
 My Morning-Prayer the Vedas bring.
 My Month with flowers is diademed;
 My Season is eternal Spring.

35

But to the trickster, Guile am I:
 Who, to the pure, am Glory bright.
 Effort am I and Victory;
 And, in the true, Truth's steadfast Light.

36

v 33 Time as one of the aspects of the ABSOLUTE is a valuable metaphysical notion long held in India. Cf. Vishnu Pur. I 22.17; Bhāg. Pur. III 26.17

कालद्वयेण भगवान्परोक्षिरव्ययः

Maitr. Uf. 19.112 (I 5.14) सम्वासरः... प्रजापतिः... कालः

v 35 see Note in Telang on मार्गशीर्षः, first month between 693-451 B.C.

Kinsfolk, My birth as Krishna knew ;
And — Prince of Pandavas — I am Thou !
Vyasa, in ME to sainthood grew :
— Teach I not poets even now ?

Sceptre of those that wield control ;
And Urge to those that seek the prize.
Quietness to the pensive Soul ;
And Perfect Wisdom to the wise.

Of all that lives, the Seed am I ;
Of all things motionless, the Root.
Without ME, throughout Infinity,
All, all, were dark, and all were mute !

Some wonders thus, in briefest tale,
Have I revealed to thee, My Friend.
Eternity would not avail,
To tell My Godhead to the end.

And is there aught of majesty,
Beauty, or light, or kindliness ?
— Know this. It goeth forth from ME,
Beam of My GLORY, shadowless.

What more, Arjuna, need be told ?
— I bide, Who with pervading might
Unminished, the vast world uphold,
On one mere Ray of all My Light.

whose influence the Soul needs at this critical stage of her experience.

c) "Aryama unto the Pitris".

d) "sanyamatam." May be read, unto the abstinent, I am the Lord of abstinence ; unto the pious, Piety Personified ! Yet the context rather refers to Aspects of The Supreme, beheld after death.

v. 30, a) "Prahladanto Daityas." See Note on ch. IX, v. 30.

b) "The rationale of all calculations." But — coming where it does — may it not suggest that "Hell" also is subject to the laws of Rhythm ? And that God's mighty harmony rules there, as elsewhere, in a Beauty of its own ?

c) "Unto stags, I am the Lord of Beasts." See Principle IV in Introductory Paragraph. The stag sees supreme disaster in his approach. Yet his stroke brings deliverance to an evolving Soul, which is perhaps ripe for a body that will give it greater scope. The death of the lower means the birth of the higher. There are volumes in this line.

d) "Vainateya", "Garuda", *Rig Veda I 25:7* the Aspect of GOD that guides the swallow through ten thousand miles of cloud and storm from summer-nest in the Arctic, to winter-nest under the Equator. *"He knows the path of the birds"*

v. 31, c) "Makara." The symbolism is rich. It will be remembered that all terrestrial life began in the sea. Had things been too easy there, no higher evolution would have been ours, and Man would never have come into being. *"that fly in the sky"*

"Makara" stands for the enemies and the terrors that forced dim

minds to rise to a higher stage, to emigrate and conquer new worlds of sunlight and air.

v. 33, a) "the letter A," or rather the position of the organs of speech before and after any sound.

c) "everywhere, Face to Face."

v. 34, b) "Kirtih, Shrivakcha narinam smritirmedha dhrutih kshema".

Taking the words in the English order they are as follows :

"Shri", = Beauty, blessing, blessedness. "Kshema", Mercy, Forgiveness, Compassion. "Medha", Thought = Intuition. "Vak", also Speech.

For the Divine Word. Cf. *Rig Veda I 3.12, I 39.10 also X 125.*

Bhag. Pur III 12 Vishnu Pur. I 8

① A very ancient tradition (recorded in the Bhagavata Purana . c.f. III.12,13) represents Dhriti as the consort of Rudra

② Shri is repeatedly represented as Lakshmi in the Mahabharata of which B.O.B. gives adequate proof. In Vishnu Purana I 8-9 the author seems to exhaust the vocabulary of praise as he sings of her as the Shakti of Vishnu. "Mother of the Universe or of the gods... Shri, the light of which Vishnu is the lamp."

"Kirti" — Fame. The best of womankind do not work for glory upon earth. But God is their Fame, and their glory is safe with Him. "Dhriti" = Courage; and thus read in the Ten Commandments of Manu. Non-aggressive, enduring courage, is usually greater in women than in men. "Smriti", Tradition, as well as Memory. The Three Shaktis or Mother-Principles of the Trinity are locked up in this verse. For Shri is Lakshmi. Vak is Saraswati. Dhriti is Durga.

It is surprising that no commentator, ancient or modern, has drawn attention to the Three Shaktis. Yet whenever the present translator put the question to Brahmins of his acquaintance: — "Is Dhriti one of the Names of the Great Mother"? They invariably answered Yes.

① If Brahma is Thought in the abstract, Vak in the Motherhood, is Thought made dominant, in rhythm and logic. "In the beginning was the Word", is an idea, given to the world by India.

② Vishnu, as latent Love, becomes Love Sacrificial, in the Motherhood, and thus 'Blessing' — with the widest range, from Shri as holiness and beauty of soul, to Shri as health and outward prosperity. For Divine Love, adapted to the needs of Her children, gives what they ask, until they learn to ask only for the highest.

Shiva, the Will to Righteousness, is beyond all else the Mother who trains the Soul to make it grow. Disciplin-ary, pure, destructive of all that would pollute. When Her snowy purity is thought of, She is called Parvati, the Virgin of Himalay. When the strenuousness of Her Path is remembered, She is called Durga, the Hard of Access.

Havel: Indian Art p. 51 says that in early Buddhist tradition Saraswati is called Prajnaparamita, and is Mother of the Universe.

And the deep Hindu Legend declares that the Fatherhood of God would have perished without the Motherhood. For when Shiva lay torn and bleeding under the assault of the demoniac power of Durgapal (Individual Will as against the Cosmic), He had to call upon His Shakti to save Him. And Dhriti fought and conquered — in honour of which victory She has ever after been called Durga, Who is, and evokes, Courage invincible in Her children.

v. 35, a) "Brihatsa of Sama Veda Verse."

b) "The Gayatri of Chandas. Rig V. III 62.10 x

v. 36, a) The meaning is literally as rendered. It is sadly — even criminally — mis-represented by other interpretations. (Compare VII, 41) To the distorted mind, Truth becomes distorted. And, even in order to oppose GOD, the Soul must borrow power from GOD.

v. 37) "In the Clan Vrishni, I go under such a name. But as I am the True Self of every man, I am the real Thou: even if the Pandavas call thee Arjuna."

v. 39, a & b) Not all are called to movement. The same ocean lives in the foam that leaps, and in the deep waters that slumber.

v. 41) Whatever be the height of any Beauty that we know, it is to GOD'S Beauty, as a single ray is to the Sun in Splendour. In its temporal thrill, it is to us an earnest of the infinitely more glorious, that is not temporal, but Eternal.

v. 42) The most concise and tremendous declaration of Theology that human language can utter. First: Immanence. A conscious Presence in every star, every flower, every atom in the boundless realms visible and invisible. Secondly: Transcendence. For the Material Projection does not hold more than one Spark of the Light Ineffable; and the sum-total of even the Spiritual Universe does not occupy more than one Thought of the Eternal Thinker, Himself or Herself, beyond all Manifestation.

* तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्.

CHAPTER XI

THE YOGA OF THE VISION OF OMNIPRESENCE

The Application to Human Life of Principle IV, of the last Chapter.

Arjuna speaketh

O Lord, compassion hast Thou shown,
In gracious speech that Thou hast held,
Soul's deepest, holiest, lore made known,
And my delusion is dispelled.

Hast to mine ear, O King of Kings,
Glorious, immortal, lotus-eyed,
Of birth and death of mortal things,
And Thine Effulgence, testified.

All, of Thyself, that Thou hast told,
My GOD and LORD, thus must it be !
— But oh ! I hunger to behold
Thy Form's Transcendent Majesty.

Lord of my Fealty ! May this quest
Find favour in Thy sight ! Yea, grant,
Of Thy High Godhead, ever-blest,
Some glimpse unto Thy suppliant !

The Blessed Lord speaketh

Behold My multitudinous
Fair forms, beyond all power to scan !
My thousand natures, beauteous,
Divine projections protean !

Aditya, Vasu, Ashvini,
Marut, and Rudra :— I am They !
Wonders, no eye did ever see,
Unnumbered, shalt thou view this day.

In one small member of My Frame,
Creation's vastitude discern :
Moving or moveless, still the same.
Behold what else thou wilt ; and learn !

v. 2, d) " Thy changeless Greatness of Soul ".

v. 4, a) " Lord of Yoga " . Yoga = supreme Oneness.

v. 6) There is a symbolical meaning in the use of these old-world Aryan names of the ONE. It shows that GOD enters into relation with the Soul at every stage of its development, speaking — as it were — the language of that stage. So far as we know, the above Names denote :

1) *Aditya* (Aditi) = Infinity, with multi-dimensional functions.

2) *Vasu* : Absolute Lordship over the many worlds. Detailed control.

3) *Ashvinau* : The all-pervading Father-Mother duality of Godhead. This is the reading of the great Vedic scholar, Gupta Das, in his preface to the Rig Veda.

4) *Maruts* : The harmony of apparently conflicting Forces.

5) *Rudra* : The Healing Power that renews even through Death.

There cannot be any doubt as to the Monotheism of the Vedas. The most indisputable passages speak of the ONE, Who is called upon by many names. Compare Rig Veda I, 164-46 :— " *Ekam Sat vipra bahudha vadanti...* " " While GOD is One, learned men use many names, such as Agni, Yama, etc " . The gloss to the Yajur Veda (Shat Brahmana, I, 2. 3. 2), says :— " *The Supreme Spirit is Agni* " ; and in another passage (I, 4. 2. 11) :— " *Brahma is Agni* " .

Manusmṛiti, XII, 123, says :—
Some, on the ONE, as Agni call ;
Or Indra, or Prajapati ;
Transcendent Mind ; the Life of All ;
Brahma ; Light of Eternity !

✓ 4 Rf. Maitai II VI 35 ... आपावृण

एकं सत्... ब्रह्मा ब्रह्मते

And again the Rig. Veda says :
*Indra, they call Him, Mitra too,
 Varuna, Agni, of heavenly hue ;
 Gold-winged Light, Garutman, lo !
 By many, many Names, shalt know.
 The wise call Agni, e'en The ONE,
 Or Yama, or Matariswan.*

(RIG VEDA, I, 164, 46).

Only minds falsified by political or sectarian bias, fail to see this.

Many Orientalists believe that the Vedic deities represent the Powers of Nature, and that Agni denotes Fire pure and simple. The following passage is the clearest possible proof to the contrary. For how could material Fire be a refuge from heat ?

“ *Upa chhayamiva...* ”
*As to the shade, from sun's hot
 sword-stroke fleeing.
 To shade, from parching blight :
 In Thee, O Agni, shelter we our
 being,
 O more than golden Light !*

(RIG VEDA, VI, 46, 38)

v. 8, d) Once more, “ *Lord of Yoga* ” is used, to denote : a), union with the Soul ; b), the bond of union in all things, forming a harmonious Whole in spite of apparent conflict.

v. 9, d) “ *Hari, Lord of Yoga* ”. ‘ *Hari* ’ denotes the divine Power that gives and takes away.

v. 10, c & d) The idea here suggested is that there are the most marvellous forms of Beauty, as well as Energy in God : all of which the Soul will share.

v. 11, a & b) Not only sight and hearing, but all the purified senses — raised to a subtler degree of receptivity — will be satisfied and employed.

d) This oft-repeated assertion means that the very concentration of GODHEAD is where-ever the consciousness of the Soul happens to be. Everywhere is the Here. At

Yet, if for thee My veil I lift,
 Thy vision cannot bide Mine hour.
 An eye divine shall be My gift.
 Lo ! View ME now : the Lord of Power ! 8

Sanjaya relateth

Thus speaking, Krishna, Lord Divine,
 The Lord of Life, the Lord of Law,
 In Godhead Manifest to shine
 Vouchsafed. His Form, Arjuna saw. 9

With Face, multidimensional,
 —On countless planes, with watching Eyes—
 With cosmic gems ethereal ;
 Armed with Powers in wondrous wise ! 10

With flowering Mercies garlanded,
 Ineffable, in fragrant Grace.
 Divine, in Glory all arrayed ;
 Throughout Infinity : Face to face ! 11

If golden suns, a thousand-fold,
 In heaven, as one, were forth to blaze,
 —Such blinding light, couldst thou behold ?—
 —It might be like Lord Krishna's rays ! 12

And lo, Arjuna saw full clear,
 As living units in His Frame.
 Of the vast universe, each sphere,
 Each realm, each form, of varied name. 13

And, shaken to his heart with awe,
 Wonder-enthralled, with bristling hair,
 He bowed his head, when GOD he saw,
 And joined his palms in reverent prayer. 14

Arjuna speaketh

Within Thy Form, O GOD, all Gods I see,
 And all the myriad forms of cosmic life ;
 Brahma, in Thee, lotus-throned Trinity,
 All saints, all Mystic Powers, all Wonder, rife ! 15

v 9 cf. *Varasvat. 11.* विश्वतश्चक्षुस्त विश्वतोमुखः (॥ ३)
 v 12 see also ॥ 16

Lo, everywhere, Thy hands, and heart, and eyes,
Thy Face, I see : Infinite, there and there !
Thy Form, beginningless and endless, lies
Unbroken, unresumed : GOD, everywhere !

16

Sceptre, and diadem, and disk of light
— Blazing with beams effulgent, far and near,
Dazzling in beauty, beyond vision, bright —
Like gold of one great, measureless sun appear.

17

Transcendent Stainless One ! Whom all
should know :
Eternal, of all Life, O Home Supreme !
Shepherd of Souls, in paths of Faith that go,
Whom tireless, ever-reigning Spirit, I deem.

18

Without a centre, origin, or end,
Of boundless reach and might ! Radiant, I see
Thy Visage. Eyes, where sun and moon
might blend.
Glow, all the worlds, in hallowed Fire of Thee !

19

Of Heaven and earth, all regions still are held,
All heights and depths in Thee, transfused
by Thee ;
And — glimpsing Thy dread Shape — all awe-
compelled,
The Triple Realms adore Thy Deity.

20

Their home in Thee, the heavenly legions make,
With loving awe, they fold their hands in praise.
Blessing Thy Holy Name, the Rishis take
Delight to laud Thy Glory in noble lays.

21

All Powers, all Death, all Life, Saints, Angels, meet.
Throughout all Realms, all Hierarchies fall
In deepest worship at Thy holy feet.
E'en devils dark, and demons, adore Thee all,

22

And yet, grim Awe and Dread, I see in Thee,
Bodied in countless great arms, lips, teeth, eyes!
I touch Thy feet, portentous, shadowy ;
And in the worlds and me, huge terror lies.

23

every moment is the Now. The Supreme Altar of Blessing is for us where-ever our Duty has stationed us.

v. 12) Cf. Rig Veda, VIII, 70, 5, for a close parallel.

v. 13) The emphasis is : a) on the Unity within the variety. b) on the two-fold penetration of the world by God, and of God, by the world.

v. 14, c) "The Deva". This is the only place where the GITA uses the word for the SUPREME. The purpose is to show that we are not here dealing with abstractions.

v. 15, d) "Aniragas" to be understood not as "Serpents", but as symbols of Powers entirely outside our present human range.

v. 16) Compare Rig. Veda, X.81,3.

v. 17, a) The tokens of Authority and Light, to guide the Evolution of the Universe in the infinitely Great, as well as in the infinitely Small. Everywhere equally present to guide the Soul on whatever path it may be.

v. 18, c & d) "Dharma" = every loyal Duty.

"Gopta", "Herd", for English euphony rendered "Shepherd": guiding from without. "Purusha": guiding from within.

v. 19, d) "Tapantam", in this connection, does not denote destruction by fire ; but an increase of Life itself, in the Fire of Sacrifice.

v. 21, a) The "Suras".

c) "The Great Rishis say : 'Swasti' ! — 'It is good. All that Thou doest, is good'".

v. 22) "Rudras, Adityas, Vasavas, Sadhyas, Vishvas, Ashvinis, Maruts, Ushmapas, Gandharvas, Yakshas Asuras : in presence of the Siddhas".

In other words : Not only the boundlessly varied Powers of Harmony glorify God, but the apparent rebels, the seemingly disruptive

v 18 "Shepherd", or rather Herdsman. (cf. Rig Veda I 164.31, X 9.6 also X 177.3, where the Herdsman is Agni.

v 22 सात्वतः Rig Veda I 165.50 calls सात्वतः the पूर्व देवाः = saints who have been of service to the world in former aeons.

TIME am I, at the turning of an Age,
Active, that Age to hasten unto Death.
— Of all those warriors, standing to engage,
Thou, only thou, to-morrow shalt draw breath. 32

Long since cut off — with ME their passing lies ;
Mere instrument, be thou, My ends to attain ! 33

Drona and Bhishma, Jayadratha, lo !
And Karna, and these other foemen all,
— 'T is I, have slain ; yet thou must deal
the blow ;
Must win the battle ; nor lament their fall !

Arjuna then, at hearing of this word,
With tremor deep, folded his hands in prayer ;
Bowed low in awe, and spake before the Lord,
Words that his trembling voice nigh failed
to bear : 35

LORD, O my LORD !—'T is meet Thy Glory
 Who dost the worlds with love and gladness
 stands,
 bind.

Trembling with fear, the demons fly the lands ;
The righteous worship Thee with heart and mind. 36

Should they not bow indeed, Lord, to Thy Grace?
First of the Trinity, Creative Will !
Eternal Home of Worlds, Lord of all Space !
— That Being, and Non-Being, transcendest still. 37

LIGHT of all Shining Ones, SOUL from of old,
 Sublimest Treasury of all that is !
 All-knowing Knowledge, and All-sheltering Fold,
 — That dost embody all Infinities !

In air and fire and death, in moon, and sea :
 Parent of Parents, Sire of every race,
 — To Thee a thousand-fold our worship be ;
 And yet again — bow we before Thy Face ! 39

v. 26, d) The fine flower of a lofty civilisation, themselves noble-minded men who might have served mankind.

vv. 28-29) The repetition gives poignancy. Rivers, to the vastness of the catastrophe; moths, to the apparent indifference of God. Literally: "*They enter Thy flaming jaws*".

v. 30) Slightly paraphrased in deference to the English. The imagery of mutilation and death seems too dreadful for words. And yet we have seen such things, and worse, in the world of to-day.

v. 31, a) “ *Who (or What) art Thou really, Thou Lord of terrible Beauty ?* ”

d) " I do not understand Thy action or Thy tendency ".

v. 32, d) ‘*Kala*’, may mean ‘*Time*’, and thus Shankaracharya renders it. Otherwise, *Death*.

c & d) The text is slightly ambiguous. The symbolical meaning is that on Life's battlefield, Soul is the only survivor.

v. 33, d) "*Left-handed cause*". The word emphasises the secondary nature of man's action, where God is the Prime Cause.

v. 34, a & b) As noted in Ch. 8, some of these opponents were good

men whom the world could ill spare. But God must be allowed to be the judge as to the sphere in which a Soul will be most useful. For them, death meant larger Life.

We must take care not to see an argument in these verses. They are nothing but a command. Nor does Arjuna take it as an argument, where all logic is at a stand-still. In Verses 36-45, he pleads for Vision.

x v. 37, b) "*Greater than Brahma*". There is no thought of '*Persons*' of the Trinity, in the Theology of the GITA; but of '*Aspects*'. Arjuna, even in his hour of utter darkness, clings to the conviction that the Love-Aspect, is the greatest; and he tries to force himself still to believe, in spite of all appearances, that Love rules.

b) "*Adikartre*" ^{as the primordial Cause} v. 37, d) "*Akshara*", that transcend-est Reality and Irreality of Matter and of Personality, as we know it" — would be a fair rendering of the three most compressed words. '*Akshara*' = '*Changeless*', '*Tireless*', '*Stainless*', '*Eternal*'.

v. 39, a) "*Vayu, Varuna, Yama, Chandra, Agni*"!

v. 40, a) The words may mean: '*before and behind*', or '*East and West*', or '*openly and secretly*'.

v. 40, d) "*Thou fittest everything; therefore Thou art everything*". As all Matter is admittedly, a form of Force, and as the GITA teaches that this is a conscious outpouring of Spirit into moulds traced by Creative Thought, the statement is philosophically sound, while it is not pantheistic in the accepted sense. (See concluding note to Ch. X). All is limited by God, from without and from within; while He remains unlimited.

v. 43, a) "*Charachar*". The GITA never speaks of '*living*' and '*lifeless*' for it teaches that there is nothing, known to man, that is '*dead*'.

In all men's sight, and in each secret heart,
Be homage. Omnipresent GOD, and prayer!
— Of boundless might and measureless deeds

Thou art,
— Art ALL, the All pervading, everywhere! 40

If I, forsooth, that deemed Thee charioteer,
Hailed Thee: — " Brother-in-arms, friend
Krishna, ho!"

— In ignorance, and love, I held Thee near;
Nor did I, O great Lord, Thy Godhead know. 41

If I have sinned, O HOLY ONE, jestingly,
— At sport, repast, or shaded idleness;
— In sight of others, or in privacy —
I throw me on Thy mercy, measureless. 42

World-Parent Thou, of all that moves or bides;
Adorable, O Wisest of the Wise!
— Greater can none e'er be, and none besides —
O Light of Light, in triple Infinities! 43

I pray for mercy, GOD, with prostrate face,
And plead with all the reverence due to Thee.
— Father to son, friend unto friend, shows grace;
Lover to loved one: — Wilt not Thou, to me? 44

Though joyous through a sight, not seen before;
— Thy Form Divine — yet fear my mind doth rule.
Show me Thy Beauty, Holy Lord, once more;
O Home of all the Worlds, All-Merciful! 45

Thy diademed Shape, with sceptre and disk
of light,
Oh show again! Yea — holding four-fold Space —
Thy arms, as once Thy Glory blest my sight;
— O Lord, Thou Thousand-fold of Hand and Face! 46

The Blessed Lord speaketh

Arjuna, by My grace, My Form hast seen,
The all-containing, in My Spirit's power:
My mighty Glory, that hath ever been,
And will be: all unwitnessed till this hour. 47

x If श्रीगुरु is read as *guru*, not as *all*, then the text would mean the Primal Creative Agent of the Undifferentiated Absolute

Not Vedas, studious learning, sacrifice,
Self-torture stern, or discipline, or gift,
Can show this Form Supreme to mortal eyes.
For none but thee, Arjuna, My veil did lift.

48

Be not dismayed or sad And hast thou seen
My guise as 't were of terror? Cast off fear;
Thy loving heart shall know My former mien.
Lo! Now behold again, with vision clear!

49

Sanjaya relateth

Thus to Arjuna spake the Blessed Lord;
And then once more His holy Form forth-held;
And from His mild and heavenly Beauty poured
Comfort and peace that every fear dispelled.

50

Arjuna speaketh

Beholding Thee, so wondrous kind,
In human Form, with Beauty clad,
Once more, am I restored in mind;
Thou, Lord, hast made me strong and glad.

51

The Blessed Lord speaketh

Hast thou beheld this Form of Mine?
Most hard it is, such sight to gain.
— And e'en the Shining Ones, divine,
May yearn and strive for it in vain.

52

No reading of the Holy Writ,
No sacrifice, no discipline,
No gifts, could help the soul one whit,
— To see My Form, as thou hast seen.

53

To see ME as I am, My Son,
— To know, and enter into ME:
— By Love, and Love alone, is done,
That seeks ME undividedly.

54

Who, doing, keep ME First in mind;
Who — loving ME — with self are done;
Who to all living things are kind:
— They shall behold the VIEWLESS ONE.

55

b) "*Guru of Gurus*". The word has several meanings, all conveying greatness and eminence. The stem '*gur*' denotes effort and exertion. The GITA may represent GOD as effortless from one point of view; but from another He is the Fountainhead of all exertion.

v. 46, b) "*In Thy four-armed Shape*". In other words, he prays for a renewed vision of THE WHOLE which he had momentarily lost. In ancient symbology, the Four-Armed Shape denoted Divine Control behind the All of the phenomenal world: — the Power, North, South, East, and West: as indeed many lovely statues show.

46, d) "*Vishvamurte*" "*O Thou, of Universal Form*". The words seem to echo "*Vishvarupam*", in the Rig Veda (I, 132, in Gupta Das' ed.)

"*Pervading all Life's Forms, yet One! — O Guide and Stay*".

v. 47, b) "*by Atmayoga*", may also mean "*by spiritual Union*".

v. 52) The GITA does not teach that all Devas are superior to human Souls. Many have never known the depths of pain and sorrow, that alone can fit a spirit for the heights. And therefore they would, at the present stage, be incapable of the Supreme Vision.

v. 53) The outward acts of religion purchase nothing of the highest order; unless their motive is the highest motive: namely Love.

v. 55) This Love must be expressed in Action, and not content itself with mere emotion. Also, it must be so genuine that it does not exclude any living being whatsoever from the scope of its warmth.

And it must give motive and content — direct or indirect — to every single act of the life.

d) "*He reaches Me*", may also mean: "*He enters completely into Me*". For thus alone, is a Vision of the Whole possible.

CHAPTER XII

THE YOGA OF LOVE TO GOD

This Chapter concludes the Second Section of the GITA.

All deep Religions declare :— “ The Kingdom of GOD is within ” ; and have a school of devotees who seek GOD in abstract meditation and in their own lonely Souls. Chapters 1-6 of the GITA led to the discovery of the True Self, found to be one with the Infinite Light.

Who finds himself, finds GOD. Conversely : he who finds GOD, finds his True Self.

Chapters 7-12 deal with this other quest, starting with a definition of GOD — even as the first section started with the individual Soul — and then showing the way of attainment. Arjuna's question is natural. “ Which has the better result : the Way of Meditation, within ; or the Way of Love, without the Self ” ?

The answer is : “ The End is the same, namely, Union in and with the Supreme Light. Yet safer for the Soul, is the second Way — the Way of Love. ”

v. 1, a) “ *Paryupasate* ”. Ramanujacharya says that the prefix, ‘ *pari* ’, denotes a loving acceptance of all acts and instruments, (the *Vibhutis*), that God may use, whether in giving, or in withholding.

v. 3) The basis of Love for God must be two-fold. a) It must seek Him beyond the bounds of things visible. b) It must, as verse 4 shows, include all living creatures.

v. 6, a) “ *To Me, they make a gift of all actions* ”. Compare v. 16, also Ch. XVIII, v. 66.

v. 7, d) Such Souls, living in Sacramental Union with the Great Worker of the Universe, soon escape from all idea of Selfhood ; and cease to contract debts which bring them back.

v. 8, d) They live in the sublime Union of Nirvana, whether they are incarnate or not.

v. 9) This is correct psychology. Constant effort, be it of body or of mind, is impossible ; and resolves itself, at the best, into many a new beginning. There need be no dis-

Arjuna speaketh

True hearts that hold Thee thus in Love,
Or those that pray the Invisible,
Imperishable, all thought above ;
— Which do in holier union dwell ?

I

The Blessed Lord speaketh

Who ME, with constant mind, do pray —
Bearing My yoke in loving faith
Most closely linked, I deem, are they :
Their prayers, My Radiance halloweth.

2

Seek they the Present — though Unseen —
Changeless, Transcendent, loyally ?
The ONE, beyond all thought, Serene,
Stainless, firm Ruler, Shadow-free ?

3

Know they the impartial, sense-alooft,
Wisdom that ne'er in bias ends ?
These too find ME, and lo ! the proof :
— They, unto all that lives, are friends.

4

v. 16 The Bhag. Pur. develops the idea that intelligence without love produces darkness (III 15, 49)

More arduous toil is theirs, that set
On the Unseen, their constant mind ;
'T is hard for souls embodied yet,
The all-impalpable path to find.

Who dedicate whate'er they do
— Wholly devoted unto ME —
In fellowship sincere and true
— Whose every thought, a prayer will be —

In whom My Will their own doth shape
— They, whom My Power delivereth —
Full soon, O Pritha's Son, escape
The ocean-world of birth and death.

Stay thou thy thought and mind on ME ;
In ME with heart and reason bide :
— Thus in MYSELF shalt sheltered be,
Stable henceforth, whate'er betide.

Yet if unskilled to fix thy thought
On ME, in meditation staid :
Thy wishes, by thy practice taught,
May strive to reach ME, undismayed.

If practice be beyond thy state,
Then do thy task, as unto ME :
By daily work thus dedicate,
Shalt come unto felicity.

Should even this be found too hard
— Seek but to quell thy selfish will ;
Give up thy craving for reward !
— Shalt shelter in My union still.

Knowledge is more than exercise,
And meditation, more than lore.
Still better : no reward to prize ;
Then cometh Peace for evermore.

couragement in the realisation that it is the same in the spiritual life. After interruption and failure the Soul need but renew the wish for better things; and this repeated wishing is called 'practice', "*abhyas.*"

v. 40) Yet should there be discouragement even here: the solution is in being active in the line of Duty.

v. 41) And should discouragement spring from the lack of scope, and of romance, in the daily round: then the Soul is assured, that it may be on the Supreme Path, if it does whatever falls to its share — no matter how humble it may be — for God.

And the Divine Union will bring about what is wanted.

*The naked, still He covereth.
Restores the sick to health of frame.
The blind, His Love enlighteneth.
And ever His Love up-bears the lame.*

RIG VEDA, VIII. 79, 2.

42, c) "*Phal*" = 'fruit' also 'reward'. It is better to forget this in all relation, either with GOD, or with our fellow-man. The moment the idea of potential reward or the lack of it, enters the mind, it brings "*Deandva*" — duality — which means separateness.

v. 46, a) "*Shuchirdaksha*". The first denotes bodily cleanliness — a virtue which the GITA emphasises. The second — '*dexterity*' — cannot but indicate a healthy, athletic, habit of the body.

c) "*Sarvarambhaparityagi*". Words that are often misunderstood. If we read "*arambh*" as *haste*, or a new start or enterprise, then they may be construed: — "*He does not rush off from what is his proper work, to do something else*".

x (cf. 6⁴⁶). There is no contradiction (as Tilak & others declare) for *sthit* is an intense form of *sthit*; the passive, as it were, made active. Besides "Knowledge", not fed by meditation, soon fails. *sthit* also denotes what is commonly called Prayer.

CHAPTER XIII

THE YOGA OF THE DISTINCTION BETWEEN THE FIELD AND THE KNOWER THEREOF

This Chapter begins the Third Section of the GITA, containing recapitulatory and explanatory material. Also, the practical application to Life, of the other two.

Chapter XIII is closely connected with Ch. VII. While the latter amends the Sankhya conception of "Prakriti", this chapter corrects its teaching as regards "Purusha".

The present Chapter deals with the relation between Incarnate Spirit and Matter : hence, between the True and the fictitious Self : leading up to an escape from identification with the latter, to conscious life in the Transcendent Higher Self, the SELF of ALL.

Arjuna speaketh

Spirit from Matter would I learn,
The Field, from Him that dwells within ;
Knowledge from Object, to discern ;
Vouchsafe to guide me, LORD, therein.

The Blessed Lord speaketh

This body, fair Queen Pritha's Son,
This temporal frame, is called : The Field.
Who knows it : Knower Of The Field,
Is called by many a learned one.

Hold ME, the Knower Of The Field,
— In Fields, throughout Infinity —
Insight in Field and Knower hath he,
To whom My Wisdom is revealed.

What is this Field, and whence, and how ?
And what, its changes, and its laws ?
Who is The Knower and Prime Cause ?
— I will explain, then listen thou.

My Saints have chanted many a song
— There-to in deep and tuneful verse —
And many scriptures, clear and terse,
Expond the twain, with reasoning strong.

* A supernumerary stanza, not accepted by all editions, "Prakriti and Purusha". The former is used in this chapter for *Apara Prakriti* = 'Matter'.

"Purusha" is a difficult word. Meaning originally in the GITA, the 'Indwelling Spirit' — understood super-personally : therefore *Transcendent Spirit*, (equated with 'Transcendent Nature'), it came by the time of the grammarian Panini, to mean a 'person'.

In this chapter, it is first used in the Absolute sense ; but in verse 21, it oscillates between the Higher and the limited Self. (Note that in verse 28 of this chapter, and in Ch. III, v. 43, 'Atman' offers a parallel.) Hindu commentators take delight in comparing the Purushas with two birds — which yet are only one bird — sitting on the same branch. One tastes the fruit that hangs from the branch ; the other sits motionless. Ch. XV distinguishes clearly between the two. Cf. Rig. Veda I, 164, 20. Also Mundaka Upanishad, explained by Sayana.

v. 1) The body is called "the Field" for the sowing and reaping of Karma. No new initiatives seem ever to be taken in the disembodied state. After death, we move with the momentum given to our spirits, while embodied.

v. 2) The Lesser Self may dwell

in a body ; but it does not really know it.

c) True insight makes us identify ourselves more and more with the Higher, Universal, SELF. " *That, in My opinion, is the (real) Wisdom.*"

v. 4, c) " *Brahmasutras* " = compendiums from the Vedas.

v. 5, a) " *Mahabhutas* ", " *Ahan-kara* ". Notice that it is held to begin in Matter (see verse 26, and note.) Modern science is coming to admit that even in minerals the assumption of a nascent feeling of Selfhood, solves a number of problems.

b) " *Avyaktam* ". This may be equated with " *Adhibhutam* " in Ch. VII. In other words, the " *Primordial* ", or " *Prime Substance* ", which is Force on its minute orbits, that is the ' *Super-Element* ' of which the other elements are built up. Note consonance with modern Science, throughout the GITA.

c) According to the Sankhya, there are five senses of action, and five, of perception. The ' *One* ' is the central, co-ordinating sense.

v. 6, a) ' *Desire and hate* '.

Verse 6 enumerates factors that make for advancement in the evolution of living forms. ' *Seeking and shunning* ' is found in the most primitive protoplasm. Physicists are beginning to say : even in electrons. ' *Association* ' builds up ever higher bodies of cell-aggregates, capable of embodying an ever higher consciousness, until the highest form of the Limited Self is reached.

Verses 7-10 show what factors help man to transcend this limited Self. The Consciousness, having evolved to the limits of the Form, now breaks away from the Form, and seeks union with the Infinite.

8, a) " *Amanitvamadamhitvam*."

8, c) Sankaracharya, and his school read as though all here enu-

The Elements. Personality.
Then Reason. The Impalpable.
The Senses ten. And One, as well.
Five Pastures of activity.

5

Seeking and shunning. Joy and grief.
Courage. Association. Thought.
—With these, the changeful Field is

wrought ;

They give it colour and relief.

6

While Wisdom dwells in humble soul.
In innocence, peace, and purity.
In reverence and verity.
In patience, mercy, self-control.

7

She quencheth all man's selfishness ;
— Nor lusts for any outward thing —
Impartially considering :
Birth, death, age, sickness, flaw and stress.

8

Unclinging, not identified
With aught : or home, or son, or wife.
With balanced mind, and deep, calm, life
— If triumph, or defeat, betide.

9

In undivided loyalty,
Bound unto ME, all love-imbued.
Cherishing holy solitude ;
Nor craving human company

10

For the True Self, in pauseless quest ;
Quest for the goal of Knowledge pure
Alone, in these is Wisdom sure,
Blind ignorance is all the rest.

11

I tell of loftiest Truth, that blends
With light, thy Soul's Infinity :
Mighty and Dawnless Deity,
Thy Real and Unreal, transcends.

12

v. 8 may also be rendered : " considering it wrong to be grieved at birth or death, at old age or sickness."

Throughout vast Space — with face and
mind,
With hand, and foot, with eye, and ear —
Pervading all. Nearer than near.
THAT stands before thee, and behind.

All radiance, colour, melodies,
Outpouring — by no sense possessed,
Unheld — all-holding. Nowhere dressed
In form, or norm — rules King of these.

Without all beings, and within,
Is the all-moving Motionless.
Fine, beyond subtlest power to guess;
Far — oh so far ! — yet nigh, unseen.

Not to be parted — yet in all.
Portioned, as though in each alone.
As Nourisher of All, is known :
Out-pouring all, absorbing all.

The very Light of Lights, and yet
Deeper than darkness. Wisdom's Goal.
Wisdom. Her Pledge in questing Soul :
— In every living heart is set.

Thus have I now the Field defined,
And Wisdom, and its Object clear.
My lovers, with discernment here,
Entrance into My Being find

Spirit and Matter — O My Friend —
Are timeless and beginningless.
But Matter beareth change and stress :
Of modes that shift, and forms that blend.

Matter is counted Action's chain,
That ever joins Effect with Cause
Spirit, a Guest beneath its laws,
Must drain the cup of joy and pain.

* The Upanishad, as greater than the ME that is in manifestation.
Ramana divides the word thus ; while Shankaracharya divides
अनादिमत् परम्, as we have translated it.

merated, is the result of error. But
the term "anudarshan" allows the
present version.

v. 9, b) Supply : " in the direction of "

v. 12, b) " By whose knowledge
immortality is obtained "

The more we identify our consciousness with the True Self, the more complete salvation will be.

v. 12, c) "Anadi Matparam" * in some editions.

v. 13, d) The reverent use of "That" shows the Supreme Being to be beyond sex as beyond limits of 'Person'. Even we, in our own highest moments of inspiration, transcend the latter, and become for an extatic instant superpersonal. How much more then must God transcend Personality !

14, d) "Nirgunam Gunabhoktri,"

v. 16, b) Each being, throughout the vast universe, has such an individual share of God's care, love, and Presence, as if nothing else existed as an object for Divine Wisdom to cherish.

v. 17, b) The fact that ^{God} He is the Goal, is in itself a guarantee that every soul will reach that Goal.

v. 19, a) "Prakriti", even in its lower aspect, as Matter, is beginningless in essence ; for its basic substance is Spirit. Form alone can have a beginning and an end.

d) "Of Gunas and variations" .

v. 20 a & d) " is said to be "

c & d) " To be concerned with the experiencing of pleasure and pain "

v. 21, d) " Sat " and " asat " .

Verses 20 & 21) The question as to whether "Spirit" means only the "Higher Self" is answered by Ch. XV, v. 15, with its two Purushas : the perishing and the changeless. Nothing perishes in essence ; but the one loses its forms ; and the other is from the outset, beyond all form. At the same time, "self-hood", as we have been told, belongs to the Lower Prakriti. In

humanity, the Lower Self is a mixture of Spirit with Matter, and thus when this personality is destroyed — as it must be — the spiritual element in it blends with the Higher Self. (Compare Ch. XV, v. 8).

v. 22, c) "*Paramatma*".

v. 23) To have this knowledge — which amounts to a living vision — he must be free from the Lower Self. He may be as humble in rank as any human being can be ; and yet this may be his last incarnation under karmic law. We must be careful how we judge of others, for Heaven's standards of rank are not those of mankind.

v. 24, a) "*By dhyana*" ; c) "*by sankhya-yoga*" ; d) "*by karma-yoga*".

v. 26) Nothing in the Universe lacks consciousness, and this consciousness is GOD's, — whatever illusory ego-feeling there may be besides. And when an aggregate of small "*Fields*" forms a larger, GOD's consciousness is in this as well. Thus : in the atoms that form a star ; and in the star. In the cells that form a body ; and in the Soul that rules the body. In each bee that forms the hive ; and in the hive itself.

v. 27, b) "*Parameshwaram*". All the urge from within, and the defining boundaries from without, are in GOD's consciousness. No other explanation of the principle of Evolution is satisfactory.

v. 28, b) May be read : "*Does not destroy himself*".

v. 29 b & c) No toilsome or mechanical action is in the Womb of Spirit. The Soul may wear out her body, but she cannot grow weary herself ; unless through selfishness that separates from GOD.

In some passages of the GITA the Divine Teacher says : — "*I labour ceaselessly*". In others, the contrary is stated. It is also said that no action of any kind is possible save

Matter-ensouling Spirit tastes
Flavours of varied Qualities.
Determined, by the urge of these,
To good or evil wombs it hastes.

21

The Umpire, Remembrancer, High Lord,
— Sustaining all, receiving all —
Whom SPIRIT, or SELF SUPREME, men call,
Keeps in each body, watch and ward.

22

He, that the Spirit thus shall know,
And Matter, and Modalities
— On what-soever path he is —
No longer to re-birth shall go.

23

Some may by inner worship view
The Higher SOUL, within the Soul ;
And some, by firmest thought-control.
Some, through the holy deeds, they do.

24

And even they that knowledge lack
— Hearing from others — may adore,
Trustful and loving ; cross the shore
Of earth and death ; and not come back.

25

Things manifest, and things concealed
— Moving or fixed, of root or wing —
All, from a union deep do spring,
Of Field, with Knower of the Field.

26

Who, in all beings, equally
Sees GOD, at life's deep confluence set ;
And — when they perish — living yet,
Thus seeing, he doth truly see !

27

Who in all life beholdeth GOD
— Evenly stable everywhere —
Ne'er may his heart in selfhood snare ;
And soon, the Path Sublime hath trod.

28

v 23 of lect. 44. I 6 श्रीनिवास आत्मा नम्रते भोक्त्रभावान्नात्वा देवं
मुञ्चते सर्वपापैः

Who knows all outward deeds achieved
At cost of Nature's mighty power ;
Knows toil-less, still the Spirit's dower ;
And sees Reality, undeceived.

29

In multiplicity manifold
Of forms, he knows the Mother-source
Of being's labyrinthine course,
Out-spread. Holds Brahma tranquil-souled.

30

For Timeless, beyond mode, or thought,
Or change, or death, Transcendent SOUL,
Biding embodied in the Whole,
— Toileth at nought, holdeth to nought !

31

Like to the Ether in all Space,
— So subtle 'tis, 'twill nowhere cling,
SOUL, at the heart of everything,
Ungrasping, dwells in every place.

32

As doth one Sun, in luminance bright,
O'er all the earth his splendour wield,
— Shineth the Dweller in the Field,
In every Field, in golden light.

33

They, that with clear distinction see
Knower, from Field, with Wisdom's eye,
— Know Life, set free from Matter's tie :
And, knowing, reach their Goal in ME.

34

by the Gunas of Prakriti. We therefore understand that both the Divine Labour and the Divine Sacrifice are performed in the " *All-moving Cycle* " (ch. III, 16) through the cosmic powers of this great Shakti, whose mighty, living Mystery, 'infinite on an infinite number of planes,' we call *Nature*.

And the human Soul, becoming more and more a vehicle for the vast forces of " *The Queen of Law and Order* ", to flow through limbs and tongue and brain, learns to dwell ever more consciously within the " *Effortless Luminance* " of the Transcendent Life.

v. 30) It is said again that the Oneness in Variety cannot be recognised from without. Therefore he who is able to see this, can be assured that he is looking out from the neighbourhood of the Centre, from which the various radii diverge.

v. 31, a) " *Beginningless and without the Gunas* ".

b) " *Paramatma* " = *Supreme Self* ".

v. 32, a) " *Akasha* " denotes both ' *Ether* ', and ' *Space* '. It flows through Matter, and at every point of extension, it transmits Light and Force in all directions ; yet it is nowhere disturbed in its rest. It will be interesting to know what the last word of Science on this question may be. Up to now no definite " *Ether-lag* " can be proved, and the GITA appears to deny the possibility of such.

v. 34, c) " *Bhutaprakritimoksham* "

= ' *freedom from their own past, and from their lower nature* ' : in other words, the power to break away completely : a power which comes with clear vision alone.

We note that in the curiously artificial structure of the GITA, there is a parallel between Chapters VII and XIII in their relation to their predecessors. Ch. VI had culminated in a lesson of Love, and was followed by an exposition of Divine Immanence. Ch. XII reached the same Divine Lesson, by another way of approach. And here again the lesson of Love is followed by an exposition of the mighty doctrine of Immanence.



CHAPTER XIV

THE YOGA OF THE DISTINCTION OF THE THREE GUNAS

All things spring from a union of the Transcendent with the Limited. Whatever be their recent birth in the world of forms, Their primal origin and fountain-head is GOD.

An ancient hymn, recorded in the Pandavagita, says :—

"Thou GOD art my Mother, my Father art Thou !"

The word "Brahma", in verses 5 and 4, has caused more heart-searching than elsewhere in the GITA. Sankaracharya calls it Maya. Ramanuja calls it the Physical Universe. Saraswati holds it to be Omnipotence. In our opinion, it should be equated with the Hiranyagarbha of the Rig Veda.

A famous Upanishad discussing the origin of creatures, and the meaning of "Brahma" comes to the conclusion :—

"Brahma is Bliss. Truly, all these creatures are the children of Bliss. And being born of Bliss, by Bliss they are maintained. Yea, and departing, unto Bliss do they return !" ✱

✱ Taittiriopanishad, III, 6.

v. 2, a) "Jnana". "Sadhar-myam." God's Dharma, the double work of Creation and Sustenance : an eternal Sacrifice.

v. 2, d) "Sarge". See note on "Visarga", Ch. VIII, v. 3.

v. 3, a) "Mama", 'My Own' : an adjective and not a pronoun.

"Yonirmahadbrahma". In Rig Veda, (X, 121, 1 et seq.) Brahma Hiranyagarbha is thus addressed :—

E'er-living Womb of Golden Light !

*Of all that was and is to be,
Sole Ruler, giving strength to all,
what GOD shall we adore but Thee?*

Giver of Spirit and of might,

*Whom all the Shining Ones obey,
Whose shade is Immortality; Whose
shade is Death ! To Thee we pray.*

*O Holy Parent of the World, and
dome of Heaven, and shining Sea,
Safe guarded by Thy holy Law,
what GOD shall we adore but Thee?*

v. 4, c) The balance of the Sanscrit line makes most commentators read, "Brahma", as standing for one thing, and "Aham", for something else. But in the light of previous chapters, we feel that "Aham"

The Blessed Lord speaketh

And now will I unveil to thee
My deepest lore, and goodliest :
Knowledge that hath brought sages rest,
And shadowless felicity. 1

Wise in this lore, My Life they share.
When from the worlds, My living breath
I do with-draw, they taste no death :
— Unborn, when My new stars out-flare. 2

My Womb of Light, the GODHEAD is,
Where nascent being I fructify.
All, all that is, is born thereby,
In multiple Infinities. 3

Yea, in whatever womb on earth,
A pattern thrids the living loom :
Brahma am I, the Larger Womb ;
Sire am I, giving seed for birth ! 4

Beauty, and Force, and Darkness : these,
With Matter, do their modes begin.
They bind the Soul her form within :
— Soul, born for the Eternities ! 5

✓ 3 cf Mundaka U. III 10.3

Lamotte (p. 32) does not consider that महा = the Universe, as some have held. He equates it with ग्रह and says it means Nirguna Brahma.

Friend, can Perfection be impeached ?
— 'T may bind by shining loveliness,
By respite crystalline from stress,
To joy attained, to knowledge reached.

From Force, again, with passionate urge,
Attachment comes, and yearning strong.
These hold the Body-Dweller long
Enwrapped in deeds and actions' surge.

But from Inertia, ignorance,
E'en dark delusion of the mind,
Are born. They fetter it, all blind,
In sleep, and sloth, and arrogance.

The Real links with happiness.
Force and its passions, chain to deeds.
While Darkness nought of Wisdom heeds :
— Bound up in pride and barrenness.

Where Beauty conquers Force and Sloth,
— Truth reigns, Arjuna, o'er the soul.
Passion — where Force hath gained control.
Sloth — where Inertia conquers both.

But, where from each corporeal door,
Pure radiance flows, — oh heed it well ! —
It doth of regnant Wisdom tell :
The Real, growing more and more.

Where Force, o'er Wisdom, grows to power,
Cravings are born, and lusts, and greeds,
And varied actions, aims, and needs,
'Mid senses' shifting rainbow-play.

But, if amid the dark, forlorn
Come pride, delusion, bigotry :
They prove Inertia's empery
In soul, whereof the dark is born.

may rather be the subject of the whole sentence, and render it thus.

For "*Aham*" is the Supreme Transcendent, elsewhere called *Param Brahma Purushottama*, Who contains all else, be it "*Nirguna*", or "*Saguna Brahman*", or "*Prakriti*", or "*Purusha*". If contrast is desired, then the contrast lies between the Whole and the Part ; and not between two different Powers.

v. 4, d) "*Bij*" = "*sperma*". We cannot cavil at the conventional use of this word ; since even modern biologists retain it in their text-books.

And here again, we note how free the *GITA* is from any discrepancy with Science.

In the days of the Matriarchate, the Mother was held to be the only source of life ; and the Father, a mere accessory. In subsequent ages of warfare, patrilineal descent was emphasised, until the opposite extreme was reached, and the Mother was considered a mere nurse of life, that came exclusively from the Father. We find this belief crudely stated in old Roman Law ; more poetically, in recent parts of the *Atharva Veda*, (Cf. XIV, 2) and in the newer Upanishads. (Cf. *Aitareya Up*, Sect. II)

Modern Research has proved that, while in most living forms, the Womb is more important than the Sire : in human biology, the two parents hold the same rank : each being in equal measure, the bearer of life, of heredity, and of individual and racial destiny.

And thus does the *GITA* assign the same rank in the procreation of Life, to Mother and Father ; besides teaching that all life — be it high or low in human sight — springs from God.

v. 5, a & b) "*These so-called Gunas, born of Prakriti*". This is the *Prakriti* of the Sankhya Philosophy, equated in the *GITA* with "*Apara*", and not with the "*Daivi*." In the language of the Scholiasts : — "*Natura Naturata*" and not "*Natura Naturans*".

We are therefore safe in calling it "Matter". In the Sankhya, "Sattva" was the highest emergent potential of Matter : a Becoming, rather than a Being. The GITA considers Timeless Spirit to be beyond this Becoming, and therefore, quite logically, declares that it belongs to Matter. But see Note on v. 19, also II, v. 45 and III v. 27.

The word "Sattva" is not to be translated by any single equivalent, for it includes *Beauty, Perfection, Harmony, Rhythm, Reality, Truth*, and more besides.

"Tamas" includes the idea of everything that is obstructive : thus, *Inertia, Ignorance, Sloth, Darkness*.

If, in the following verses, we ring the changes on these words, we shall better render the text than by the entirely futile attempt to adhere to one word only.

v. 41) "Sattva", being least attached to Selfhood, is the vehicle of freedom and of growth of Soul. Thus Plato, (in *Symposium*, Diotima,) could declare that the attachment to Beauty leads the soul beyond the Beauty of things to the Beauty of the Creator.

Maitreyi, wife of Yajnavalkya, gave to the world what Tagore considers the 'noblest prayer ever uttered by human heart', when she said :—

*"Lead Thou us from the
specious, to the True Beauty ;
From darkness, to Light ;
From death, to Immortality !"*

v. 45. a) Pseudo-philosophy makes Heredity and Environment independent of Free-will. The GITA teaches that they depend on it in a most intimate way. Compare VI, 41, and XVI, 49.

v. 49) The "Three Qualities" are sublimated, in the Active GOD-HEAD, to the Three Aspects or Phases, known as the Trinity. As these Aspects are — even if dimly — conceivable by the human mind, we must postulate — as the GITA

Now, where Perfection grows, unbound,
— The Soul escapes, when the frame dies ;
And with the holy and the wise,
In Stainless Regions will be found !

14

When die the passionate and the vain,
Their souls, re-born, are action-held.
When dieth one, Inertia-quelled,
To womb of fools, he comes again.

15

The fruit of actions pure and fair,
Is fair and true, in men's belief.
Violence and Passion bear but Grief ;
Dark Sloth must still Un-wisdom bear.

16

Harmony, Light and Wisdom calls.
Passion calls Anger, Lust, and Greed.
On Sloth, both Pride and Error feed,
And Ignorance his host enthrals.

17

Re-born, the True, reach ever higher.
The Forceful hold the middle stage.
The Slothful sink from age to age,
With lurking instincts, base and dire.

18

Who views, without these Qualities,
No active Power, and Agent, none :
Yet knows — transcending them — the ONE :
— Lo ! He is Mine, and I am his.

19

He too surmounteth their degrees ;
— Born with the mortal frame, they be —
Tastes nectar of Eternity,
Set free from birth, death, eld, disease.

20

Arjuna speaketh

Lord, by what tokens may men know
Him that hath found this blessed path ?
What are the virtues that he hath,
Transcending Nature, even so ?

21

The Blessed Lord speaketh

Splendour and might, e'en vanity,
He scorns not, in the things achieved ;
And — if they fail him — all ungrieved,
He sees them go, unyearningly.

22

Who says, unmoved 'mid loss and change :—
" The Qualities of things will act ! "
And, all unruffled by the fact,
Lets nought his inward calm estrange.

23

Unshaken stands 'mid joys or throes ;
Sees clod, and iron, and gold, as one.
Poised — though men adulate or shun — ;
Impartial unto friends and foes.

24

Honoured by those, contemned by these,
Biding serene, 'neath praise or hate,
To ME, all acts, doth consecrate :
— Deem him beyond earth's categories !

25

Bearing My Yoke in love and prayer,
— Unwavering love and loyalty —
He sublimates each Quality ;
In GOD'S Own Being, he hath a share.

26

All GODHEAD is in ME contained :
Ambrosia of Immortality ;
Eternal Faith and Verity ;
And Bliss Ineffable, unrestrained.

27

vehicles of transcendent spiritual forces. The Powers of the Invisible Universe can then flow through us, unhampered by our own small wishes and objectives ; and we become flutes for the Breath of Life to make melody of its own. This is the meaning of the Flute, that Bhakti symbology always places in Shri Krishna's hands.

v. 26, b) "*In Bhakti Yoga*". This being the union of Love. The be-all and the end-all of the spiritual life.

v. 27, a) "*Brahmano pratishtha*" = 'the dwelling-place of Brahma'. In other words : the 'Love-Aspect of GOD contains the 'Thought-Aspect' within itself.

c) "*Dharma*". The older meaning of this word may have limited it to families, tribes, and classes ; but the GITA enlarges the conception to loyal, loving service of GOD and of all beings without restriction. Such is to be Guide and Law, and Consummation. It is therefore called 'Eternal', or 'Universal' Faith : free from class, or sector limit. And here, alone, the Soul will find the Ambrosia of Immortal Bliss.

v 27 R. Garku renders it :— *Die Grundlage des Brahman*

does — a farther Aspect of GOD-HEAD, That altogether transcends all known qualities. This is called in Vedanta, "*Nirguna Brahman*." The latter is beyond "Sat", when thought of as 'Reality' and 'Beauty' such as we know it ; while always remaining "Sat", when this is thought of as 'Truth' and 'Beauty Transcendent'. This conception makes the higher Synthesis of the *Purushottama* necessary.

v. 21, a & b) Literally :— "*The one, that hath gone beyond the Three Gunas*."

v. 22) The GITA does not condemn the world and its resources or manifestations, as evil. Man must accept what comes to him by way of experience, as something not to be abandoned, but consecrated. (Compare also *Manusmriti*, XII, 94). Here the GITA is at issue with the Sankhya, and also with the traditional Yoga, interpreted by Patanjali, as Inactivity.

Much in the world is strong and splendid ; but much is only vanity and illusion. The faithful Soul submits the one as well as the other, to GOD. Then if stripped of all resources and of the fruits of all by-gone toil, it dedicates even such a spoliation to GOD.

v. 23, c) Compare with Ch. XII, 46. The word, "*parityaga*", used in both passages, means not so much abandonment, as *Resignation*, *Dedication*, *Consecration*. The spiritual life is greatly enriched when all these are practised. If we 'abandon', or 'resign' even the wish to serve GOD, save as He will, and when He will, we consecrate ourselves as

For other descriptions of the Tree, see Maitri Uf. VI Rig Veda I 24
also IV. 13.5 Atharva Veda I 7.38

v 4 Uf. Iust. II. VI 10 which is an echo of this verse

CHAPTER XV

THE YOGA OF SPIRIT TRANSCENDENT ABSOLUTE

PARAM BRAHMA PURUSHOTTAMA OF CHAPTER VIII

Immanence has been expounded. Now the doctrine of Transcendence is dwelt upon ; and it is made clear that GOD transcends not Matter only, but even the delivered Souls.

A Tree, as a symbol of Life in two Worlds, is common to many Faiths. Note the reversed position of Ashvattha, whose roots are in the Spiritual Realms. Its leaves — whereby its material branches draw breath, whereby also the atmosphere is purged of poison for mankind — are Prayers and Divine Utterances.

Ashvattha's roots are in Heaven : it is therefore called 'deathless'. But some pendent roots — ego-controlled portions of universal Life — cling, not to things of the Spirit, but to those of the senses : whereby vision is darkened, and the whole metabolism of life, vitiated. And until such roots are cut away, souls shall know nothing aright.

v. 3, d) "Ashvattham... suvirudamulam... chhittva." We cannot admit the possibility of cutting down the whole Tree. Ramanujacharya says :— "It can only be a question of each soul's own samsara, to be ended". But the "chhid" also has the meaning of 'pierce', 'penetrate'. We can read :— "Having pierced this tough-rooted Banyan-tree" : in other words, 'having pierced its net-work of festooning, earthward-groping, roots'.

v. 4, c) "Prapadye". The Hindu commentators interpret variously. If "iti" is understood, our present reading is confirmed.

Some understand that such Souls cannot return at all. No forced or 'karmic' return is possible ; but Souls may come back for the redemption of mankind. Even when engaged among a thousand obstacles and conflicts, they will still, in the truest sense, be dwelling in the 'Supreme Home'.

d) Visarga (cf. chapter VIII), the Cosmic Sacrifice.

v. 7, d) "Dhama Paramam" = 'Transcendent Home', also 'Transcendent Light' Comparech. XI, v. 43.

The Blessed Lord speaketh

With roots in Heaven, and pendent crown,
'T is said, a deathless Tree doth grow.
In prayers and hymns, its leaves hang down ;
— These, knowers of the Vedas know. 1

From height to depth, grow boughs of mighty
girth,
Tri-Guna-knit : their buds are sensuous things.
And some roots — pendulous — feel for the earth ;
Whose coil, the realms of man with toil, enrings. 2

But not below, can knowledge clear be gained,
Of shape, beginning, site, and purpose rife ;
First, do thou cleave, with axe, of Will restrained,
Earth-hardened roots of thy fair Tree of Life ! 3

Next, shalt thou seek the Pathway, spirit-freeing,
Whence nevermore returneth, he that goes ;
And say : — "I Spirit seek, Æonian Fount
of Being,
Where ancient might, out-flowing, still
out-flows ! " 4

v 6 Rig Veda IX 113.677 अत्र ब्रह्मा... अत्र ज्योतिर्गन्तव्यम्
Chand. 4.6 VIII 1.20 एतत्सत्यं ब्रह्मपुरम् । तस्मिन्कामाः समाहिताः

dependent on form : and is therefore called ' super-personal '.

v. 17) Compare the concluding verses of Ch. X. Each ' Higher Self ' may be a Ray of GOD'S Light ; but that Light is infinitely greater than the sum of the projected rays. Or, under the analogy of water, the Selves are drops ; while the Ineffably Transcendent is the Ocean. The Unity of Life is in this, that each drop is of the Ocean, and will fuse with Ocean again. Such consummation—elsewhere called *Nirvana*—is described as the crown of Action (*Karma-yoga*), Knowledge (*Jnana-yoga*), and Love (*Bhakti-yoga*).

It cannot therefore denote idleness, or lack of consciousness ; but must mean an utterly unimaginably enhanced Harmony, both of action and responsiveness.

v. 19, c & d) "*sarvavid*" = ' knowing everything. "*sarvabhavana*" = ' in every condition, relationship, or manner '. ' By means of every being '. Thus Mahatma Ghandi, writing in prison, rendered the passage in his Hindi paraphrase, "*Gita-bodh*" "*Bhakti-jati*" = ' He loves '. Knowledge, without Love, is impossible.

v. 20, d) Slave-labour is over. In his illuminative comment, on the " Chapter-Headings of the Gita ", Shri Khrisna Prem says :—" Work is no longer an adjustment of our powers and forces to a finite end ; it becomes the expression of the Divine Will in the cosmic affairs."

Hail, O Light ! Lo, we behold Thee !
Risen from earth, to Heaven have come.
Life Immortal, lo ! we hold Thee.
— Risen from earth, to Heaven have come —
And Thy holy courts have trod.
We, e'en we ! have found our GOD !

Yajur Veda (VIII, 52).

I, entering secret veins of earth,
Feed bird and beast with vital power ;
As subtle elixir, bring to birth.
Healing and scent, in herb and flower. 13

And, as a hidden Flame, I burn ;
Inly and warm, each heart I brood
— Fusing with vital breath, I turn
Mere matter, into four-fold food. 14

Yea, and my Radiance shines in every heart,
As Intuition, Logic, Memory, Thought.
The Vedas sing of ME, in every part.
— By ME, alone, the Word is known, and taught. 15

Two forms of Life-Force, all things fill,
With mutable, and with changeless Light.
— The Transient, doth all beings instil ;
The Changeless, is the Spirit's might. 16

Yet, higher and deeper than the Twain,
Transcendent GOD, of Souls the Soul,
Pervades Three Realms. And, free from stain,
Rules, LORD of LIFE, to bless the whole 17

Beyond the Perishing, utterly.
Beyond all Being, men Deathless deem,
The Scriptures and the Realms, hail ME :
— TRANSCENDENT SPIRIT, SOUL SUPREME. 18

Who knows ME thus, illusion-free :
TRANSCENDENT SOUL, SPIRIT SUPREME,
In all, through all, he Loveth ME ;
— The sum of Knowledge dwells with him ! 19

Blameless Arjuna, thus have I
Revealed My hidden lore to thee.
Who graspeth it, in wisdom high,
— His task accomplishing, goeth free. 20

v 7 N.B. This verse refers to Heaven, Earth & Hell
and the word used for the Divine activity in the three.
(तमसि) —

CHAPTER XVI

THE YOGA OF DISTINCTION BETWEEN THE HEAVENLY AND THE HOSTILE

In the Divine Philosophy of the GITA the existence of Evil does not present any problem, since Wills are free. Nor is there any duality in creation.

Each Soul, being a Ray of the Divine Light, carries with it unlimited possibilities. And Choice, at the awaking of consciousness amid the Universe of Matter, determines whether the aim is to be subordination to Cosmic Will, or the seeking of a Private Good. Such Choice, from life to life, and aeon by aeon, will shape the Soul's growth along Heavenly or Hostile lines.

If we ask :— " And how can a Ray of the Divine Light harbour the illusion that any Private Good is possible ? "

The answer is that this Illusion is the particular aspect of the Divine Maya, created for the training of Souls, to be conquered again and yet again, at each stage of their growth.

The Blessed Lord speaketh

Fearless, clean-hearted, loyal, wise,
Studious, and generous, and kind ;
Disciplined, glad in sacrifice ;
Straight-forward both in word and mind.

Harmless, true, peaceable ; void of wrath,
And Self, unfriendly speech, and greed ;
Tender to all upon their path ;
Merciful, modest, stable of deed ;

Vigourous, forgiving, of courage sure ;
Tolerant, courteous, free from pride ;
In body bathed, held sweet and pure :
— The qualities divine abide.

While arrogance, pride, hypocrisy,
Dark ignorance that will not learn :
Anger, harshness, and cruelty :
— Within the devilish nature burn.

Title : Suric and Asuric characteristics.

v. 1. a) " Firm in Wisdom-yoga. "

v. 2. a) " Ahimsa ", the very heart and soul of Hindu moral teaching, could be illustrated by scores of quotations. Patanjali says (Yoga, 2. 31.)

Who finds no least excuse for
deeds unkind,
In class, or race, in time,

or custom, e'er ;
Nor harbours loveless thoughts
in secret mind :

— True Faith is his World-
blessing is his Prayer.

But note that the GITA does not regard a chivalrous and impersonal slaying of men in battle as any violation of " Ahimsa ". We wish we knew how to apply the principle to mid-twentieth-century conditions !

v. 3. d) " Are the characteristics of divine birth ".

v. 5. d) Nothing is ' inborn ', that has not been previously earned. Gob does not give graces to some,

2 " void of self ", for ~~तुष्ट~~ : This word, one of the keywords of the Gita should rather be read in the sense of dedication of all acts and thoughts to God. ~~But~~ read as one of its chief meanings :— " Opfer an die Gottheit hingeben " They quote in support : Mann 6.15 R.V. I 4.10 M.Bh. V 2346 and other passages.

and with-hold them from others. (Cf. Ch. XV, v. 8, and Ch. VI, vv. 3 & 4.) On the other hand, no effort is ever lost or fruitless. Everywhere, there is the most perfect balance. If the 'Problem of Evil', does not exist, neither does the 'Problem of Suffering' — in the divine Philosophy of the GITA.

v. 6, a) "*Dvaṁ bhūtasargau*". The word "*Sarga*", has misled many commentators, who have equated it with the (likewise misunderstood) "*Asuri rakshasi Prakṛiti*" of chapter IX, v. 23. But as in chapter IX *Nature* only *appears* false to the egoistic; so here "*Sarga*" is the Self-determination of Souls, and *not* any out-pouring of sinister cosmic force.

In this context, the dictionary synonym for it is '*nishchaya*', = '*resolution*'. It is not the '*Sarga*' or '*Visarga*' of other passages, but Choice of Good or Ill: that is choice between Self and Service.

The Upanishad says:— (Cf. Brihadar. Up. IV, 4. 5.) "*yat kamam... tat sampadyate*". '*According to his desire, so he fares!*'

Selfhood is the one great root of Evil. It brings about a separation from the All; and it sets up a fictitious universe, with imaginary values, around one small centre of consciousness.

Spirit being infinite in potentiality, if wishful to rebel, can always draw upon the resources of '*The Gunas*' to support it in its rebellion. The story of such a career is told in verses 6-20 of this chapter.

v. 7, a & b) "*Pravṛtti and nirvṛtti*". Perhaps '*outer and inner life*'.

Some commentators take the words in a cosmological sense, as referring to the great Rhythm of the Universe; holding that the Asuras are good, (Vedic '*Asura*' = Old Persian '*Ahura*'), only — if one may so express it — not properly

The heavenly natures Freedom find.
The demon-like grow worse enslaved.
But grieve not thou, whom nought can bind,
— By inborn heavenly graces saved ! 5

A two-fold Choice in life on earth,
Hath luminous, or darksome, bent.
Hast learnt the signs of heavenly birth ;
Hear now, what is by devilish, meant. 6

The devilish care not, what they do ;
What they neglect. No purity,
No thought of seemliness — nothing true —
Is found in souls, like theirs that be. 7

" All meaningless, this world of ours !
— Mere flux, without a guide or stay.
Born of fortuitous, mingling powers.
And what is life, but passion-play ? " 8

Deem those lost spirits, ignorant,
— Yet fearsome for their deeds and rage —
That come to earth, belligerent,
For dissolution of an Age, 9

Harbouring desires insatiable,
— Arrogance, pride, and vanity —
In truth's eclipse, they rule, a spell :
— Foiled by their own impurity. 10

Nursing a thought, that measureless
Ruin would hasten everywhere.
— " Pleasure alone, is happiness.
This alone matters ! " — They declare. 11

By thousand-fold desires beguiled,
To anger, vengeance, lechery :
They deem no deed too base or wild,
— If only large enough the fee. 12

v. 11 Edgerton reads: " To limitless care, that lasts till death, they are devoted "

" This profit have I made to-day !
Yon pleasure now can be procured.
This, even this, is mine ! " — they say —
" To-morrow that shall be secured ! "

13

" This rival hath my skill brought down !
Those others, shall I soon lay low.
I am as GOD in field and town ;
My joys, resources, fortunes, grow !

14

Behold my wealth, my pedigree !
And who can make a show so brave,
In sacrifice and charity ?
— Long shall I joy ! " — The poor fools rave.

15

And more and more, each thought and lust
Tangles them in delusion's net.
Clasping at joys, they grasp but dust ;
On paths of Hell, their feet are set.

16

All drunken with conceit and vice ;
Headstrong, in wealth's security ;
For outward show, they sacrifice :
— Nor heed Soul's ancient fealty.

17

Holding to Self, to power and pride,
— Whom anger and desire enthrall —
They scorn their GOD ; e'en though I hide
In their own hearts ; in hearts of all !

18

I take them, hardened in their sin,
— Amid their snarlings, lusts, and glooms—
And dark, decaying, worlds within,
Re-born are they of demon-wombs.

19

From birth to birth, of baser mould,
— Degraded e'en in demon rank —
Unless they do of ME lay hold,
Yea, by perdition's nether bank !

20

timed. But the GITA philosophy considers that everything — be it what it may — is timed aright. See next verse.

v. 9, d) Private Karma is always so adjusted that it fits in with national and World-karma. No soul is ever, or can ever be, ' born at the wrong season ! '

v. 14, c & d) Lit., " I shall sacrifice and give donations, and take my delight " That is to say, ' My wealth will enable me to bribe Heaven '.

Plato, (Republic, Bk. I), ascribes a similar conception to the wealthy ' unrighteous ' men of his day ; nor is the idea entire foreign to our own time.

v. 16, d) " Foul Hell ". " narak " comes from two words : " nar " = spirit, and " ak " = sorrow.

v. 17, d) " Merely nominal sacrifice, and not observing ancient principles ".

The Vedas teach that no sacrifice is a sacrifice without Prayer.

*Not honoured Thou, or gladdened e'er.
By offerings not up-borne by Prayer.*

RIG VEDA, X, 105, 8.

*Lord God of Might,
Not anywhere,
— Giver of Light !—
Would we lose hold of Thee for lack of Prayer !*

Yajur Veda, X, 22

v. 19, c) Literally :— " In life-cycles of the base and vile ".

v. 19, d) Compare Ch. XIV, 4). Even Demon-wombs are provinces of the Divine Womb ; and from the One Life, there is no falling away, no perishing, no escaping Shri Krishna Prem says :— " All movements, Dark and Bright, take place within the ONE ; and so, from every depth, there is return."

" Yoni " is one of the GITA words for ' heredity '. Compare " Geha " Ch. VI, v. 41 likewise " yoni ", Ch. XIV, v. 15. In this

great Philosophy, Heredity, that determining factor of all life, is — like Environment — not only a cause of future, but a result of former actions.

It is worthy of note that the GITA says nothing about the possibility of incarnation in animal bodies.

v. 21, b) The lower Self must be destroyed. And if not melted away voluntarily in love and sacrifice, and consequent rapture, it will be burnt out painfully by the darker flame of sorrow. But when its Karma is exhausted, it will cease to stir ; and even from the nethermost abyss the Higher Self will wing its way to God Who is its Life.

v. 23, a & 24, c) It is traditional to understand the word, “*Shastra*” as referring to the Vedas ; but it seems the rather to be used here in the sense in which it occurs in Ch. XV, v. 20, there read as, “*My Lore*”, with particular reference to the consecrated, sacrificial, life, whose every action is transfused by the Higher, Cosmic Purposes.

v. 24, d) “*Is entitled (or privileged) to do work*”.

O Pritha's Son, there are indeed
Three gates to self-destroying Hell :
— Lust, are they, wrath, and selfish greed :
Insidious all. Oh, shun them well !

21

He that avoids these three dark gates,
Is undelayed and glad and whole.
He marcheth to more blessed states,
In Freedom of his deathless Soul.

22

He that departeth from My Lore,
To walk where-e'er his passions woo :
Drifts from My Goal, and more and more,
He misses joy, and Freedom too.

23

Obey My ruling, dear My Friend !
By ME, shalt act ; by ME, refrain.
Who to My Lore, his mind will lend,
Shall find his every duty plain.

24

The ancient Sanscrit poem, of which there is a strange, unconscious echo in Horace, (“*impavidum ferient ruinae*”) says :—

*When the stars fall,
And fails the world,
The Ocean o'er the lands will range,
Up-heaved, up-whirled.
(E'en Ocean-deeps desire a change.)
— Let the stars fall !
And fail the world !
The purpose of the Just, no chaos can estrange.*

Chankyanitidarpan, III. 6.



CHAPTER XVII

THE YOGA OF THE THREE KINDS OF FAITH

This Chapter deals with Religion, and its outward manifestations, such as Sacrifices, Disciplines, Donations, and Fasting.

In the divine catholicity of the GITA, no assertion is made that one Creed alone is true and that all the rest are false ; but we are taught that in every Creed — be the denomination what it may — there will be found varied categories of Faith, from the radiant to the dark.

In the first (no matter under what name), men worship God as Holiness and Truth.

In the second, men seeking personal benefits, will worship beings made after their own image who are supposed to be interested in satisfying their ambitions.

But the third :— some entirely indifferent, some eager to gratify mere curiosity, or evil passion, revenge, and lust,— will become the victims of degrading superstitions, and dabble in sorcery and mediumship.

Arjuna speaketh

Should men old Ritual have ignored,
But Faith and Sacrifice, have both :
— How dost Thou class them, Holy Lord,
— With Truth, or with Self-will, or Sloth ?

The Blessed Lord speaketh

Man's inborn Faith is three-fold e'er,
With which his soul may be begirt.
Learn thou to know it everywhere :
— True. Ego-warped. Darkly Inert.

The nature of the hidden heart
Colours the Faith unfailingly.
The Soul is of her Faith a part ;
— As a man's Faith : yea, so is he !

True Faith to Gods of Light will pray.
To half-gods will the Warped be led ;
While the Inert and False will stray
— Mong ghosts and fiends, and haunt the dead.

v. 1, d) In its classification by the ' Three Gunas ', this chapter, as well as the next, presents much verbal analogy with the Manusmriti.

v. 2, d) " Swabhavaja " = ' born of its nature '.

v. 4, a) " The Sattvic worship the Devas ". ' Deva ' is here used for the generic conception of the various aspects of the Divine Light, as imagined by the adherents of the different Creeds : the diverse Names always denote The ONE, without a Second. Names, indeed, matter but little.

b) " The Rajasic worship Yakshas and Rakshasas ".

c) " The Tamasic worship ghosts ", etc.

v. 6) In Ch. VI. vv. 16 & 17, we are likewise told that the true saint is temperate in discipline, as well as in enjoyment.

Observe that all self-torture is forbidden. " Discipline " is defined 14-16, as : Purity, Courtesy, Truth.

vv. 7-10 define the GITA attitude to the question of Fasting. We have

1

2

3

4

seen from several passages that all food can and must be Sacramental. What more need be said?

v. 7, c) " *Snighd* ", ' *bland* ', is generally read in a culinary sense; but with the Grra philosophy as background, it seems more appropriate to translate it in its fuller implication: for it also denotes, ' *kind* ', or ' *friendly* '. Hinduism has accepted the implication, and obeyed it on nation-wide scale, by shunning animal food.

v. 13) Vedic sacrifices were forms of social service. There is a suggestion in this verse, that private blessings that are desired without any thought of service, are not, in the highest sense, blessings at all. Thus the desire to win a purely *personal* salvation is immoral.

vv. 14-15) The definition of "Tapas", elsewhere called, 'austerity', or 'penance'. The GIRA conception, does not isolate the practitioner from human society, but must make him an all-the-more welcome and useful member of it.

v. 17) The Veda says :—
O Lord of Light, Lord GOD
Strengthen my heart, to serve
Attune mine every purpose
— From wilfulness and dreams.
of my devotion, to serve Thee loyally !
and emotion.
to Truth, I flee !
Yajur Veda, I, 5.

v. 19) Refers to practices — of which there seems to be a recrudescence in our time — having as their purpose the subjugation of others, by hypnotism, or even more questionable means. Such practices bring with them a train of grim future suffering, without which the balance cannot be redressed. For, to the Soul, whatever is selfish, is nothing else than suicidal.

vii. 20-22) Note the stressing of tact and courtesy, in the giving of charity, as in all human relations.

Some, that My precepts lay aside,
To piteous load of penance trust ;
Yet are they slaves of self and pride,
Of vanity, and greed, and lust.

If, by their penance, overstrict,
 Their body's elements they torment,
 ME, the Indwelling, they afflict.
 — Know as Demoniack, such attempt.

The favourite foods that men will choose,
Are three-fold. And austerity.
And gifts. And sacrifice, men use.
— Learn their distinction thus from ME.

What gives vitality, to knit
In love and health, spirit and thew :
Food, mercifully won, is fit,
Stable, glad, pure : chosen by the True.

Inflaming food, sharp, pungent, hot,
— Food, won by pain, that pain must bring,
And grief and sickness — this, I wot,
Bitter and harsh, is Passion's thing.

And food polluted, that pollutes,
— Food stale, corrupt, that clogs the soul —
Such, dull Inertia's children suits :
— Base, foul, it pays to Darkness toll.

The Sacrifices, prayerful, brought
As loyal duty, by the wise :
— No recompense being in their thought —
As sacrifices True, I prize.

But those, wherewith men hope to buy
Desired results, or offerings made
For pomp and show and pride of eye,
Know them for vain : Ego-betrayed !

While sacrifice, unnatural,
Irreverent, without prayer, or gift,
— Faithless, unshared, unspiritual, —
In veil of Darkness makes no rift.

To bow to Gods, Ripe Souls that be.
Sages, and Masters, and the Old.
Non-violence, clean, straight chastity.
For bodily discipline, I hold.

Words, free from bitterness, courteous, fit,
Truthful, and loving. Words that teach.
With study of the Holy Writ.
— Such, call I, discipline of speech.

The peace of calm and gracious thought.
Silence. A life from self, aloof,
With purity and sweetness fraught.
— Of mental discipline gives proof.

Who, glowing with a fervent Love,
And living Faith, practise these three.
— Seeking no fruit, here or above —
Do discipline of Truth's degree.

But discipline, for praise of men,
Self-proclamation, yea, and pride :
Unstable is, and all in vain,
Where Selfishness and Passion ride.

While disciplines, that grim and sore,
Are practised by a darkened soul,
To hurt another even more,
— In Darkness seek yet darker goal.

Gifts, made where no return is sought,
Of time and place, considerate,
Tactful, appropriate, unbought :
— Such kindly gifts, as True, I rate.

v. 23) The word "Aum" is a symbol for meditation. Its three letters denote the Three Aspects of the TRINITY, in Creation, Preservation and Regeneration ; for the Divine LOVE, THOUGHT and WILL, written and pronounced as one letter.

The dictionary meaning of "A" is Vishnu (thus even philologically Love is considered as being at the basis of Creation) ; "U" is Brahma ; and "M" is Shiva.

GOD's highest Name is but a single letter.
And prayerful breath, best discipline in youth.
Than morning-prayer, no hymn or lay is better.
And greater e'en than Silence, shall be Truth !
Manusmriti II, 83.

Some philologists believe that the word "Aum" has entered the Semitic languages in the form of 'Amen' or 'Amin', 'Truth', in Hebrew and Arabic.

"Tat", the equivalent of the English, 'That', may be used as a conjunction, bearing the meaning of 'consequently'. Thus "Aum Tat Sat" may mean, "GOD, consequently Truth ! ; or — as Mahatma Gandhi says :— "Truth, consequently GOD".

v. 25) "Tat", used as a demonstrative pronoun, indicates the Transcendent ONE, for Whom any English pronoun is inadequate. For The INEFFABLE is not of the male Sex, but Mother and Father, in Super-personal ONENESS.

v. 26) The Manusmriti teaches what — in human relationship — should be, and what should not be, regarded as the complete Truth. (See Manusm. IV, 138) "Satyam bruyatpriam..."

To speak the Truth with Love,
and Love with Truth :
This be the Eternal Faith !
Truth is no Truth, if void of
Love and Ruth ;
But a deceitful wraith.

v. 27, b) The Rig Veda says :—

*What-e'er the Sacrifice, what-e'er
the Deed may be :*

*Truth, yea, and Truth alone,
shall keep thee danger-free."*

(IV, 1, 126)

(In the
Anugita)
v. 28, a) A story in the Mahabharata relates how, at the end of a long life, the Divine Voice spoke to Yudhishtira, and promised that if he would climb to the heights of Himalaya, he should straightway be taken to Heaven.

He therefore mounted to those serene regions where few mortals can breathe, accompanied by heroic Draupadi, and by Arjuna his brother, and a dog followed them. Day and night, they mounted ; and first Arjuna, and then the Queen, sank dead in the eternal snows, and the King climbed on, with his dog by his side.

Suddenly, in a blaze of light, Shri Krishna's golden chariot appeared, and the Lord said :— "Son, thou hast endured to the end, now enter into My Glory !"

Yudhishtira said :— " Lord, what about the dog ?"

The Lord said :— " Dost thou think that Heaven is for such as he ?"

He answered :— " He has loved me and been faithful to me. Even if he is but an unclean animal, I cannot abandon him. If it be not Thy Will to admit him, then do Thou close the gates of Heaven on us both : for bliss will not be bliss for me, if I fail a heart that trusts me !"

But Shri Krishna spake :— "Enter ye both, into Heaven. And never do thou call unclean, a heart that harbours loyalty and love !"

And when Yudhishtira entered the Divine Glory, he found Draupadi and Arjuna waiting to receive him.

But men that give, to find again
— Like harvest, won from well-sown seed —
Grudgingly, save for profit plain :
— Are Passion's Egoists indeed. 21

Alms, proffered with discourtesy,
And disregard of human tact,
Or time, or place : — no charity,
I hold, but of the Dark, compact. 22

" AUM TAT SAT " ! — e'er in days of yore,
In triple invocation meet,
Prayer, reading, sacrifice, up-bore,
The Name Ineffable, to greet. 23

Who, in the lore of GOD, were wise,
In consecration would begin,
With AUM, their every enterprise,
Offering, or gift, or discipline. 24

And, who at Freedom aim, and Bliss,
— Not fruits — with gift, or sacrifice,
Or discipline, say :— " THAT, not this !
— THAT, do I seek. THAT is the prize ! " 25

And SAT, for Truth's Reality,
For what is good and pure and fair.
— Of acts, be it thine augury ! —
What-e'er thou dost, be Truth thy prayer. 26

For TRUTH, it is the vital stay
Of offering, gift, or discipline.
And deeds, that GOD'S behest obey,
Be true without, and true within ! 27

Faith-bereft deeds : offering, and gift,
And discipline, all TRUTH do miss.
Unblest, to the inane they drift :
— Vain, in the next world, as in this. 28

u 23 Deussen reads :— "Um die Realität und die Güte des Brahman
zu begreifen."

CHAPTER XVIII

THE YOGA OF RENUNCIATION OF FREEDOM

*It is no accident that the complete heading of this chapter in ancient tradition was : " The Yoga of the Renunciation of Freedom, the Yoga of the Purushottama ". For Purushottama, as we have seen, includes the Purushas and the Prakritis of previous sections, Spirit at Peace in Nirvana ineffable, and Spirit at Work in Creation and Sacrifice.**

The instruction of former chapters has prepared the Soul for Nirvana. But merely to rest in Nirvana would be to share in only one Aspect of GOD'S Fulness, and not to partake in the Whole : thus declining from His cosmic Activity, and above all, from His Love for His creatures.

The final chapter of the GITA gathers up all the spiritual teaching, hitherto given, to ring out on a higher octave. Up to now certain things were renounced for Freedom. Here Freedom itself is renounceable for something even Greater.

Each group of six chapters has led up to Love, Chapter XVIII culminates in Love at its highest.

Arjuna speaketh

O Lord, that slayest things tortuous,
Wilt Thou, Most Gracious, deign to show :
— When is forsaking virtuous ?
— How far must man's renouncement go ? 1

The Blessed Lord speaketh

Who, in their acts, are no-wise swayed
By present ease, or wished result :
Have due renunciation made.
— Thus say the wise, the soul-adult. 2

" Forsake " — sayeth one whom men
call wise —
" All acts as wrong, yea everything ! "
Another sayeth : — " All enterprise,
But Discipline, Gift, and Offering ! " 3

* If Purushottama is elsewhere spoken of as Unrelated, it is because The ABSOLUTE in Totality can only be conceived of as outside all relations ; while the Aspects or Parts are related.

That the double concept of Action and Peace is found in the Vedas can be seen from the following passage : — " Kshemasya cha prayujascha "

O Lord of Peace, of Peace
unfathomable ;
Lord of outflowing Might, of
Might immeasurable :
Infinite, infinite, to all in Thee
who dwell,

Thy Might and Peace !

RIG VEDA, VIII, 37, 5.

v. 2) " Tyaga " = the inner, " samnyasa ", the outer renouncement. In the following passages, once the outer action has been assessed in terms of the inner princi-

ple, we need not distinguish between the two words in English.

v. 5, a) "*Tapas*", '*discipline*', has been defined and explained in ch. XVII. About Sacrifice, the Vedas say :—

" *O Sacrifice, the ladder, thou :
By which the Gods ascend
e'en now !*"

(Yajur Veda, VII, 26).

d) Purity, in the GITA, is not merely negative, nor is it produced by mere aloofness from life. It is rather the white flame of the soul, burning unto service of God and man. Compare Ch IV, v. 37.

v. 7) There is a renouncement that is based upon wrong theory. Yet, whatever be the grounds for the refusal, he who will not share God's activity, cannot fully share God's Nature. Hence enslavement and darkness of soul must be his, until he realises the Oneness of Life, and the law that we can only grow by giving out.

v. 8) Renouncement may also spring from wrong emotion.

v. 9) The true renouncement, as Ch. III has taught, is the stern refusal to consider either the mere pleasantness of the action, or its results to the Self. "*Niyatam Karma*", '*prescribed action*'.

10, a & d) '*Pleasing and Unpleasing*', respectively, "*kushal*, and *akushal*". The stem, in this context, does not mean "*good*" in a moral sense (as it is often mistranslated,) but, lucky, favourable, safe.

v. 13, a) '*In the Sankhya system*'.

v. 14, a) '*The circumscription*'. Some understand this as the body ; others as the object, acted upon.

b & c) Instruments, energies, '*one by one*'.

But here again, will I define,
O Lion-hearted India's Son !
— Renouncement hath a three-fold line.
Learn, what to do ; what leave undone !

4

Discipline, Giving, Sacrifice,
Must never be renounced, for sure.
Giving, Discipline, Sacrifice,
Even the wisest, make more pure.

5

Yet, Pritha's Son, here too forego
All wish for fruit — now, or deferred —
Duty is Duty ! Even so.
— This is My clear, compelling word !

6

If acts, inevitably ordained,
By men beguiled, aside be set,
— Blinded are they, and night-enchained,
In darkness and delusion's net.

7

He that avoids an act from fear
Of toil, or grief, or bodily pain,
— A man of Self, and Passion, mere —
— To him, renouncement brings no gain.

8

But he that doth a loyal deed,
Holding it Duty, thus to do,
— All unattached, devoid of greed,
— His is Renunciation True.

9

The pure, the wise, the purged of doubt,
Crave not for merely pleasant work.
Nor do the selfless and devout
Ever, a task unpleasing, shirk.

10

And here, while in the body's ward,
No soul from Action, may decline.
Renounce but fruits ; forego reward !
— And true Renouncing shall be thine.

11

Souls unrenouncing — w hen they die —
Find of their work, commensurate gain :
It may be painful, mixed, or high.
— Souls that renounce, Freedom attain !

Philosophers that analyse,
Five factors count in every deed.
Hear Son of Pritha, who art wise,
What all accomplishment doth need.

The Base. The Doer of the act.
Also, the physical Instrument.
The Energy. And lo ! the Pact
E'en with the Past : the fated bent !

Whate'er he does — be it foul or fair —
Be it with his body, thought, or voice —
These five-fold factors will be there,
Beyond the Doer's control or choice.

Things being thus, the man who deems
Himself sole ruler of his acts,
— Unwise is he, and lives in dreams,
Beholding not the world of facts.

And who, heart-pure, and unbetrayed
By selfhood, with unbiassed mind,
Slayeth these men that stand arrayed,
— Slays not ; nor aught his soul shall bind !

Knowledge. The Knowable. The Knower.
— These three determine every act.
While Instrument, and Act, and Doer,
— Change the mere concept into fact.

Knowledge, and Act, and Doer, may be
Classed under triple categories :
— Each, with its several quality.
Give ear, and I will tell of these.

d) "*Daivam*". This word is sometimes taken to mean "*Destiny*", in which case it indicates the repercussion of our own acts and wishes on our outward circumstances. It is our own Free-will, exercised during life after life, that finds its expression in what is called Fate.

It may also mean, the Divine Factor in Life. Though the Law of Karma may work automatically, much of it must be tempered to our capacity ; or else the Soul would at times be obliged to shoulder a burden too heavy for its strength.

v. 16, b) The lower Self is meant.

c) "*Untrained reason . . . wrong opinion*".

v. 17) While the dynamics of every act are modified, as expounded in v. 14, the ethics of an act are dependent :— a), on motive and b), on knowledge.

Knowledge : vv. 20-22.

v. 18) "*Jnanam Jneyam. Parijnatanam*". words based upon the stem "*jnana*". This word — elsewhere translated by "*wisdom*", denotes the Soul's orientation rather than any empiric contents of the mind.

v. 20) The category is the highest, the "*sattvic*". Cf. Manusmriti, XII-91.

c) "*In each separate part, and yet undivided*". The very starting-point of true knowledge, as well as the ultimate end of all recognition, is the absolute ONENESS of Life.

v. 21) The form of knowledge is called "*Vijnana*" (translated as "*judgment*" in Ch. VII, v. 2) ; and the category is the "*Rajasic*".

Feelings awakened by the "*Pairs of opposites*", as likes and dislikes, have robbed this mind of all sense of universal Oneness. Every time that resentment, jealousy, or envy, is emphasised, the idea of 'separate-

12

13

14

15

16

17

18

19

ness' becomes more prevalent, walling off the consciousness from God and from Life.

v. 22) The form of knowledge is "Ajnana" : ignorance, even hostility to knowledge. This is the fruit of the extreme cult of the lesser Self. The result of concentration on some object of interest that cannot be called *Service*.

Orientation of Soul, determining the Act : vv. 23-25.

We have seen that Heredity and Environment are but the reflex of former habits and orientations. Habits are built up of separate Acts ; and the GITA analyses these according to motive. We see here how the divine standard differs from the human.

In the first category, verse 23, are many acts that the world may not perceive at all.

In the second, there may be brilliant actions that the world rewards with honours.

In the third, may be not only what is called crime, but what even good people consider as the enjoyment of well-earned rest. By an inevitable implication. Shri Krishna would blame a Soul for profiting by achieved Nirvana, so long as the world remains unredeemed. This, in the Upanishads, is the attitude of the Bodhisattva.

"I take upon myself the sorrows of all, having resolved to bear them. I will not turn away, nor fly, nor tremble. I will not retrace my steps, nor despair."

And why ? — For I have made a vow to save all creatures ; and have not thought merely of my own salvation.

Even, if need be, to abide for ages untold in places of torment. For it is better that I alone should suffer, than that all these should sink.

I deliver myself up as a pledge."

(Paudarika, Vajradhivasutra.)

Who doth, in all that lives, behold
ME, the Supreme and Changeless One,
Unparted, 'mid the manifold,
Yea, ONE ! — Has Knowledge True, My Son. 20

Whose mind e'er dwells on what divides :
Deeming things separate, each from all,
— He knows not Being's ocean-tides.
His Knowledge, Passion-prisoned, call. 21

But he that takes but one small part,
For his fictitious universe ;
And from all else withdraws his heart : —
Dark is his Knowledge, and perverse ! 22

Who duty does, with will and might,
— Free from all bias, wrath, and greed,
Not hoping for fruition bright —
His acts, as True and Pure, shalt heed. 23

Acts may be done with labour great ;
Yet be by pride and self defiled,
— Chosen for honour or estate —
Such Action is mere Passion's child. 24

Who, power-drunken, works — all blind
To harm of others — neither heeds
What influence he leaves behind :
His Acts are Dark-engendered deeds. 25

He who, with brave and patient power,
Ungrasping works, nor says : " Lo, I ! "
— Serene, in good or evil hour —
As Doer of the Truth, stands high. 26

Who heeds but cravings and desires,
Greedy, unlaved, uncouth, and wild,
— Who boasts in joy ; in sorrow tires —
Is Passion's Doer, and Passion's child. 27

The ungoverned, coarse, conceited one,
The guileful, base, depression's thrall,
Idle and lowering, never-done :
Are Doers of Darkness, one and all.

And likewise Reason, Firmness too,
In the Three Categories I place.
— List, O Arjuna, while their hue
And features several, I trace.

Reason, in inward, outward, life,
Work and restraint, courage and fear,
Freedom and bonds, in peace and strife :
— This Pritha's Son, is Reason clear.

Who parts not Faith from Unfaith well,
Or Duty, from its contrary,
— In judgement often variable —
O Partha, Passion-dimmed is he.

But he that deems — darkling estranged —
Disloyalty, as fit and right ;
Whose mind, all values, hath deranged : —
His Reason is a thing of Night.

A Will in heavenly union staid,
— Ruling mind, life-breath, senses, deeds —
Which GOD-yoked bides in light and
From Truth it springs, to Truth it leads.

But he whose Will, then only stirs,
When pleasure, fruits, or private ends,
Are bound with Duty, sadly errs.
Such Will, to Self and Passion bends.

Whose Will, unstable, fails to quell
Despondency, sleep, vanity ;
Or grief and terror to expel
From mind infirm : — all Dark is he.

The Doer : vv. 26-28.
Three-fold classification.

In the highest rank are those who seek to be nothing but channels of Divine Power. They neither shrink from work which, humanly speaking, leads to nothing ; nor do they take credit for work that is successful.

Doers of the second order allow success or non-success to weigh with them unduly.

Verse 28 classes procrastination, depression, and coarseness of outlook, among the deadly sins.

*Working, and working well,
a hundred years below,
The soul may wish to dwell ;
no other way shall know,
Where action bindeth not ;
nay none, where-in to go !*
Yajur Veda, XI, 2

v. 29, a) “ *Dhriti* ”, (cf. note on ch. X, v. 34). In the Ten Commandments, as recorded by Mann, it must be read as ‘ *Courage* ’ : — the First Commandments, of the Hindu Faith being : “ *Be courageous !* ” In other places it may mean Patience. In the present context, many translate it as ‘ *Will* ’.

It may not be amiss to remind the Reader of the oldest Decalogue known to humanity, preserved in the ancient Sanscrit text of the Manusmriti. We translate it thus : —

“ *Courageous, kind and modest be.
Steal not. Be pure and passion-free.
Love heavenly Wisdom ;
Knowledge gain.
Love Truth. Yea, and from
wrath refrain.*
(Manusmriti, VI, 92).

Reason : vv. 30-32.

v. 30, a) “ *Pravritti and Nirvritti* ”. Energy directed outwards, and energy concentrated within.

But Shri Krishna Prem holds that the words refer to cycles of cosmic periodicity, and that the text therefore means that true Reason recognises the Aeonian Rhythm, and knows that what can be done at one time, cannot be done at another.

v. 31, a) "Dharma". Once again, not in the sense of a creed, but of loyalty in action.

v. 32, b) "Adharma", in the same sense, yet including Religion. We cannot help thinking of those who have given up the Religion of the GITA, for motives of fashion or profit. None but a "Darkened Reason" could ever allege 'conviction' in such a case.

*In the Beyond, no mother's tears
may plead ;
No father's zeal ; no passionate
love of mate :
No son or friend, may friend
thee in thy need.
— Thy Faith alone shall stand
thine advocate !
Manu, IV, 239.*

Will : vv. 33-35.

v. 35, b) "Vishad", depression, dejection, despair. The GITA classes this among the deadly sins. Theoretical atheism may be merely academic, but despondency is a form of practical atheism which is contagious, and spreads paralysis.

Joy : vv. 36-39.

One of the principal doctrines of the Upanishads is the Joyousness of Truth. Rabindranath Tagore, the great living exponent of the Ancient Gospels, sounds the note of joy on almost every page of his "Sadhana". "He taketh infinite forms of Joy". "From Joy are born all created things". "Brahmavihara, Partaking of the Infinite

And even Joy takes three-fold forms,
Which I will briefly thus explain.
One Joy, beyond all passion's storms,
Sets free the disciplined heart from pain. 36

It may, at first, like acid burn,
— With weariness and noble toil —
'T will in the end, to nectar turn :
— Pure, spirit-flower in Truth's own soil ! 37

While, object-clasping, passionate Joy,
— That may like very ambrosia start —
Still bears some canker, some alloy ;
And turns to worm-wood in the heart. 38

But Joys that end, as they begin,
With sleep, and sloth, and callousness,
With folly, arrogance, and sin :—
From Darkness come ; to Darkness press ! 39

Nought liveth, that — be it on earth,
Or 'mid the Shining Ones, in Heaven —
Three subtle Modes, of Nature's birth,
Do not in some way shape or leaven. 40

Now, Priesthood, Soldiers, Merchants all,
And Servants : functions have, assigned
To their propensities natural,
And qualities of soul and mind. 41

Thought, sense, and Ego, to subdue :
Uprightness, peace, and purity,
Discernment clear, and knowledge true,
And Faith in GOD, the priest's should be. 42

Courage and honour, daring, skill,
Endurance that will never quit,
Lordly largesse, and royal Will :
— Such heritage, the soldier, fit. 43

v. 36.c "In which one is first gladdened by practice"

To look to corn and kine, to trade :
Is task for merchant wit and nerve.
While the one part, for servants made,
— Born of their nature — is to serve. 44

Who cleaveth to his own true task,
Shall highest Bliss and Freedom gain.
— "Doth joy in work set free?" — men ask.
— Yea, doth it! — List, while I explain. 45

To Him Who fills Infinity,
From Whom all living Nature springs,
All faithful work pays fealty,
And worship — that Salvation brings. 46

Better thy task, though humble it be,
Than alien task, in pomp and might.
Thine in-born function sets thee free,
Through thine own work, from sin and blight. 47

Nor should man leave his in-born work
Even if faulty, dear My Friend :
Courage ! — Faults at the out-set lurk,
— Mingled with flame, may smoke ascend — 48

But self-less judgment, calm of soul
— Nowhere identified with aught —
Not seeking fruits — in pure control,
Achievement bring, salvation-fraught. 49

And how — achieving — GOD's high Bliss
And GOD, he findeth : learn from ME.
And what perfection shall be his ;
What Light, on every faculty ! 50

Whose selfless Reason, consecrate,
With peace, and patience, self-restrained,
Senses, and aims, shall dedicate,
By hate or longing, unchained — 51

Joy". "From Joy all things proceed : in Joy they are maintained ; to Joy they go". Such passages, culled by him from Vedas and Upanishads, may be multiplied ad libitum. And in one of his latest essays, written in the decline of a life that has been full beyond the average measure of toil and sorrow, he can still say :—

"Gladness is the one criterion of Truth. As we know when we have touched Truth by the music it gives, by the joy of the greeting it sends forth to the truth in us." (Contemp. Ind. Philos., p. 33).

And again :— "I believe that there is an ideal hovering over and permeating the earth, an ideal of Paradise... the ultimate reality in which all things dwell and move." (ibid., p. 45).

If GOD is, as the Ancient Scriptures declare, 'Sachchidananda', Infinite Truth, Infinite Wisdom, Infinite Joy : it follows that whatever in our own lives is not serenely joyous, has no share of Eternal Truth. We have no right to despond either about individuals or about nations. And therefore all the real philosophers of India — no matter how dark the times in which they lived — have been very beacons of hope and confidence.

And while, the older Scriptures merely give us assurance that all will be well with humanity, the GITA, with its doctrine and example of Divine Incarnation, gives practical grounds for confidence.

Nor can we despair of the future of mankind, if we believe that GOD works for its redemption : not incarnate once only in a million or more years, as the West would have it, but manifest from age to age, each time that the need upon earth grows desperate. And that mighty souls, in ever-larger numbers, renounce their freedom, and come — even to the darkest circumstances, and the most backward

v 49 नैष्कर्म्यम्. Hauer (op. cit. p. 19) says the word is a Gita neologism & denotes freedom von through action — "eine Bewegung, die das an innerer Freiheit als Wirklichkeit verbürgt, was von akarma vergeträumt wird ... Nur Freiheit erlöst nur die Tat".

nations — to help to do God's work.

*Dispelled, Great God, all clouds
and darkness fly ;*

*Nor sin nor sorrow, where Thou
art, draw nigh.*

*O Fount Triune of Light,
all lights in Thee.*

*Biding, flow forth in shadowless
radiancy !*

Atharva Veda, X. 7. 40.

vv. 41-44) Having emphasised the Oneness of All, the summary now touches upon what has been repeatedly declared : namely the variety within that oneness. The four divisions are practically universal among mankind. The GITA does not say that they are rigidly fixed, but that they depend on qualities and functioning. This is seen in Manu likewise. With him birth alone did not make the Brahman, for all children are born as Sudras, and Brahman and Kshatriya alike must be trained to fulfil their functions. (Manusmriti, II. 172)

Some texts — as ancient Javanese writings would prove — seem to postulate that Kings in Council should hold quinquennial recensions, and redistribute or confirm men in the four castes. There is here a parallel to the "lustratio", and the Census in Republican Rome; although there, money alone carried weight, while in ancient Java, and therefore most likely in the Motherland, virtue and work determined the caste.

Note that the GITA, like Manu, (Manusmriti, X, 4), does not admit of more than four divisions. No fifth caste of untouchables is referred to. This is yet another proof of antiquity.

vv. 45-46) Every individual, doing his own work faithfully,

Detached, adoring, spare of food,
With body, speech, and thought, controlled,
Dwelling in ME, in prayerful mood :
— Earth-free, and pure, and tranquil-souled. 52

Unarrogant, taming self-hood's surge ;
Quelling the power of lust and pride,
All angry, all possessive urge :
In GOD's Own Peace, in GOD, they bide ! 53

Sharing GOD's Life, such Souls of Bliss
Now mourn for none, and yearn for naught.
— Serving The ONE, in all that is —
Hold ME in LOVE beyond all thought. 54

By Love alone, a soul may know,
What is My Nature, and My Might ;
And thus — in light of Truth — may go
Into Mine inmost heart of Light. 55

And, what-so be the work, 'tis done
Lapped in My Peace, most measureless ;
While, by My Grace, the Active One
Treads paths of deathless blessedness. 56

Bid from thy heart, all burden glide,
Of deeds that thou dost dedicate.
Sheltered in ME, thy soul abide,
— Wisdom-allied — in calm estate ! 57

Thinking on ME, shalt thou transcend,
Still in My Grace, all grief and woe.
But they that fail, through pride, to attend
My precepts, to confusion go. 58

Sayest thou, ensconced in wilfulness :
— " I will not fight ! " — thou sayest a lie.
Nature herself, with inward stress,
Will bid thee either battle, or die. 59

Thine inner being bindeth thee
To thine own function. — Folly vain,
Wishes, denials, still would be,
— Where being and conscience do constrain! 60

GOD dwells in every living heart ;
And doth by Thought Creative sway
— As ' were a potter's wheel — each part.
And creatures, moving, will obey ! 61

To GOD, with all thy being, cling
For refuge. In His Grace shalt rest,
In PEACE Supreme, unwavering,
— Find thy abode, for ever blest ! 62

A deep, deep, secret I impart ;
Searching, shalt find it always true.
Ponder it thou within thy heart ;
And, what thy heart then bids, that do ! 63

Profoundest of My lessons all,
Is this. And, My beloved Friend,
Whom I as dear, dear Comrade call,
— Firmest attention do thou lend ! 64

Set heart and mind and being on ME.
Love ME, and bow to ME in prayer.
Dear heart, I plight My Troth to thee :
Thou hast My Love, to hold ME e'er ! 65

Merge thou in ME, all duties still !
Seek ME ALONE — shalt find in ME,
Thy refuge. From all sin and ill,
— Sorrow thou not ! — I ransom thee. 66

Yet tell not this My word to one
Who, scornful, mocketh, listening not ;
Or who self-discipline doth shun,
And love, and worship hath forgot. 67

treads the ' *Path Supreme* '. And everyone forms part of the One Divine Life. None may be despised.

v. 47, a & b) A repetition of Ch. III, 33. " *Dharma* ", here rendered by *Task*. Once more it is a question of loyalty in practice.

Where previous sections of the GITA culminated in Love, " *Bhakti* " the whole now culminates in utter and transcendent Love, " *Para Bhakti* ".

Tulsi Das, the poet, writes the following words in his introduction to the Ramayana :— (" *Nanyas-priha Raghupati* " ...)

O Lord of all Grace, lo ! this
is my only petition,

And nought besides do I crave
in Heaven or on earth.

— Take, if Thou wilt, my freedom
and health ; take wealth
and fruition :

Darkling in darkness of Hell,
bid me find birth ! —

But one thing I ask : Yea, be it
by joy or by woe,

— My love to Thee, Lord my Liege,
let it grow...
Let it grow !

Ramayana, I, 5.

c.f. *Bhāg. Pur. III* 15, 49

v. 56, a) Supply : — " *evermore* ".

63, b) " *deeper than deep* ".

The title of the chapter is now vindicated. Freedom, (*Moksha*, or *Mukti*), has been attained. The Soul is un-bound. It shares God's Being and is in possession of Nirvana. But it does not enter into a state of inanition. It goes on serving.

For, dwelling in the Holy of Holies, in ineffable Nirvana, Souls are ceaselessly active. Active with tasks of compassion. —

v 67 An echo is found in *Istasvatara Up. VI* 22, 23, where the idea is developed but in a narrower sense. The greater antiquity of the Gita can therefore be inferred.

The old poet Chandra Gupta
says : — ("Kokilanamsvarorupam")

Beauty may dwell beyond
thy sight . . .
A nightingale in moonlit night.

Hast thou a wife, and old is she —
For Beauty count her love to thee !

And many a man unbeauteous may
Beauty, in light and lore, display.

But heavenliest hold, in Saints'
estate,
Beauty — to be compassionate !

Chankyanitidarpan, III, 9.

vv. 57-78) The summary hitherto has been impersonal. From this verse onward, the whole argument is resumed in a personal manner.

1) Action there must be, but not the burden of action. No mercenary motive, no private inhibition.

2) Whatever be the outward form of the work, it is a branch of God's activity. The final urge is a Divine Urge from within.

3) The "Higher", or "Deeper" Self is none other than GOD. If we identify ourselves with this True Self, then — no matter what may be the outward weariness and even pain — we shall dwell in the most unutterable PEACE, even here and now.

4) And lastly, we cease to think about the action as such. We "merge" it, and the finite is transfused by the Infinite.

When we say that the "tyaga" of chapter XVIII is a higher octave of the "tyaga" of former chapters, an illustration may make the matter clear. A beginner in painting is obliged to look at every stroke and touch, while learning his craft. And he must sacrifice everything in order to become possessed of skill. When he is a master, not only

But who to souls devout, will tell
Of this, My deep, deep Mystery :
— In Love made perfect shall he dwell ;
— This know thou well ! — Shall dwell in ME ! 68

No greater deed 'mong men may live,
Than theirs, who make My love grow more.
And still more Love to these I give ;
And set them all the world before. 69

And who-so may, with reverent heart,
This speech of ours on Duty, read :
I will consider, for My part,
— A Wisdom-Sacrament, the deed. 70

And who, in faith, uncarpingly,
My Gospel hearing, hears aright,
— From every stain his soul shall free,
And win to Realms of Peace and Light. 71

Son of Queen Pritha, thou hast heard !
Thy thoughts, that were in parlous maze,
Have they been cleared by this My word ?
Hast thou seen light upon thy ways ? 72

Arjuna speaketh

Gone is delusion. Firm I stand.
With memory, by Thy Grace, restored.
And whatsoever Thou dost command,
— That will I do, MOST HOLY LORD ! 73

Sanjaya speaketh

Benumbed with awe, O King of Mine,
I heard this all-unearthly speech :
Arjuna, and the Lord Divine,
Holding such converse, each with each. 74

By Vyasa's favour, did I hear
This deepest, mightiest Mystery :
The Lord of Yoga making clear,
How His Own Saints win sanctity. 75

Remembering, yea, remembering,
— I call to mind each wondrous word ;
Joy wellet up in me, O King,
And to its depth my soul is stirred.

76

And when, in mind, I see again
His Infinite Form, all glory-fraught,
I cannot all the awe contain,
— The awe and joy — that whelms
my thought.

77

Yes, whereso Our Liege Lord may be,
And Souls, like to Arjuna, true :
— Bide purpose, bliss, and victory,
Heaven's starry strength, and Heaven too.

78

does he cease to be aware of craftsmanship, but he must deliberately forget it, in order to merge his consciousness in the life and being of the object that he is painting.

v. 67) But this is not a matter that everyone can understand, or apply to the spiritual life. And therefore Shri Krishna says that the message is not for the non-spiritual or for the scornful. They would think it merely irrational.

v. 68) Those who, through prayerful communion with the Divine, have inner experience, will understand the message, and — obeying it — will grow both in efficiency and in Love.

v. 78 In the text Arjuna is called *atishayin*, which here emphatically means "the Fighter", and the teaching of the Gita, as the Gospel of Action is thus concluded.

*Here endeth the glorious Upanishad
of the Lord's Song.*

Peace be to all the World !



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